A Happy Passover to All

The Canadian Jewish News

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Italian majolica Passover seder plate, signed by Isaac Cohen II, Ancona, and dated 1673. [From Beth Tzedec Museum]

Most memorable family experience

Seder plate embodies meaning of Passover

By DR. FRED WEINBERG

The Passover seder is the most memorable family experience in the Jewish holiday code. The symbolic objects used during the course of the ceremony are arranged on a special plate which is placed in front of the person conducting the seder — usually a family elder. Each of the objects on this platter has a special meaning which is explained during the seder.

On this plate and of principal importance is the unleavened bread or matzot which when handmade are in a round form. In addition, the shankbone commemorating the roasted paschal sacrifice, a roasted egg symbolizing another Temple sacrifice, bitter herbs in memory of the suffering of the Jewish slaves in Egypt, and charoset — a mixture of wine and nuts the color of the mortar and bricks used by the Jews in building Egyptian cities, are arranged on this platter.

Seder plates have been made over the centuries of many materials such as silver, pewter, porcelain and earthenware. Some are very plain and others have a fair amount of artistic merit.

One category of seder plate is of Italian majolica, an earthenware mixture given a surface glaze by the use of tin oxide. These were manufactured between the 16th and 18th centuries and are very special and rare, there being fewer than a dozen throughout the world in various museums. The one pictured above, from the Beth Tzedec Museum, formerly owned by the late Prof. Cecil Roth, is 18 inches in diameter and has a wide border decorated with a floral design. In addition there are four large oval cartouches — those at the top and bottom enclosing biblical and festival scenes, and four narrow, smaller areas with the figures of Moses, Aaron, David and Solomon.

The central portion or "cavetto" is inscribed in Hebrew with the order of the seder starting with the sanctification kiddush, then a renewal prayer ending with the 10 plagues brought against Pharaoh's people because they would not free the Jewish slaves.

On the reverse of this majolica plate is the signature in Hebrew of the maker — Isaac Cohen II, Ancona, 1673.

Dishes of majolica were manufactured by Jews for other purposes besides the Passover. They were made for the havdalah ceremony at the conclusion of the Sabbath. Another was made in recognition of a good housewife, utilizing the expression "A woman of worth is the crown of her husband," and others with appropriate inscriptions intended as wedding presents or for the New Year or Purim holidays.

There is much research going on studying these majolica Passover plates in order to more clearly delineate their dating and origins.

Jewish unity urged in plea from rabbis

Rabbis throughout North America are being asked to make an appeal for Jewish unity on Shabbat Hagadol, April 10, 11: The request to the rabbis comes in a joint appeal from leaders of Orthodox, Conservative and Reform rabbinical organizations.

In a letter to the rabbis, Kassel Abelson, president of the Rabbinical Assembly (Conservative), Milton Polin, president of the Rabbinical Council of America (Orthodox), and Jack Stern, president, Central Conference of American Rabbis (Reform), advise that "we have prepared a statement of unity which is a result of a dialogue in which the three of us have participated.

"We have prepared the statement," the letter continues, "to express our conviction that despite a range of differences, all of us have much to say to each other and much to accomplish together."

Suggesting that rabbis read the statement from the bimah during services on Shabbat Hagadol, the rabbinical leaders urge that "you join the chorus of unity and thus give special meaning to the Prophet's words which we shall read on that special day: 'Then did those who revere the Lord speak together, one to the other'."

A copy of the letter to the rabbis and the statement of Jewish unity were provided to The CJN by Rabbi Jordan Pearlson, of Temple Sinai in Toronto, who said he endorses the program wholeheartedly.

The statement of unity follows:

"You are One and Your name is One; and who is like Your people Israel, one nation on earth." Thus do Jews affirm their commitment to the One G-d and to the unity of the People of Israel.

But are the words of this prayer true today, at least with regard to the People of Israel? Are we Jews — Orthodox, Conservative and Reform — still one people or have the bonds of unity been torn asunder?

Recent events and strident statements reported in the media appear to highlight the differences in religious belief and practice that divide us rather than unite us. How do we express our distress over the polarization of the "people of Israel, one nation on earth?"

We are Jews by virtue of the Covenant, or Covenants, that G-d made with our ancestors and with us. There are, in fact, two Covenants: one a Covenant of Fate, the other a Covenant of Faith.

The Covenant of Fate is our history and destiny. We have a common past, shared experiences. We have suffered together at the hands of tyrants from Pharaoh to Hitler, who made no distinction between Jews whether they were Orthodox, Conservative or Reform, whether religious or secular, whether Zionist, non-Zionist or anti-Zionist, whether committed or assimilated. The tragedies in our history have been inflicted upon us by others; whether our destiny will also be imposed upon us by others or will result from our loving concern for each other, we shall always be united in a Covenant of Fate.

The Covenant of Faith involves our understanding of and commitment to G-d and Torah. Our understanding of this Covenant tends at times to produce differences of opinion, even deep divisions within the People of Israel. Notwithstanding these real differences, there is nothing that prevents us from dialogue and cooperation on matters of mutual concern.

Together we pray that our joint endeavors in these areas of Jewish life will develop friendship and trust and hasten the day when "G-d will be One and His name One" and His people Israel will truly be "one nation on earth."

Soviet Jewish emigration hits 5-year high

By WENDY ROSEN

TORONTO —

Soviet Jewish emigration hit a 5-year high of 477 in March and the reported Soviet pledge to release 11,000 Refuseniks in the next year gives some credence to a possible thaw in Soviet-Western relations.

Although most Western Soviet Jewry leaders are skeptical at this point based on the USSR's previous track record of living up to its commitments — most notably the Helsinki Accords — they are hopeful that the situation is brightening.

This cautiously optimistic mood comes in the wake of the "reassurances" given to Edgar Bronfman, chairman of the World Jewish Congress, and Morris Abram, president of the National Conference on Soviet Jewry, by high level government and party officials during their recent trip to Moscow.

Among the items on the Bronfman-Abram 9-point shopping list was permission for all Refuseniks to leave as well as a review of visa denials on the grounds of national security. Cultural freedoms including importing Hebrew books and opening of a kosher restaurant were also on the menu.

At a briefing meeting with Jewish community leaders in New York, Abram said that genuine progress can only be measured in terms of Soviet performance and only then would be be prepared to say that glasnost is "a real process of positive change which includes Soviet Jews."

These sentiments were echoed in Toronto by Ben Prossin, director of the Committee for Soviet Jewry, Ontario Region, and in Montreal by Martin Penn, director of the Canadian Committee for Soviet Jewry.

For more in depth story, see page 6. For story on Soviet hunger strikers see page 17.

The Canadian Jewish News

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World-National

Nativism is overtaking Canada

By
RABBI W. GUNTHER PLAUT

It appears that the federal government has convinced itself that closing our borders more tightly and keeping would-be refugees as much as possible away from Canada, strikes a responsive chord in many citizens. The government is probably correct in this assumption. For reasons which I will leave to sociologists to analyze in detail, Canada is experiencing a new wave of nativism.

Rabbi Plaut

Nativism is term made popular 30 years ago by John Higham when he wrote his path-breaking classic *Strangers in the Land.* The book analyzed what was then regarded as a peculiarly American phenomenon. But what it represented applied to Canada as well (as was pointed out by Howard Palmer, professor of history at the University of Calgary, who wrote an enlightening article about it in the December 1986 issue of American Jewish History.)

The word nativism is generally understood to describe a sense of native-born cultural, racial and religious protectionism. The "old-timers" in the country feel that their land is being polluted by foreign ideas and by foreigners in general. These people, they claim, are undermining society; they belong to "foreign" races, creeds and value systems; they cannot grasp the nature of our democracy and are therefore by their very presence a threat to the country.

Nativism is therefore a wider term than racism or religious prejudice or even xenophobia (which approaches it most closely). In the U.S. of the 1840s, nativist sentiment was directed against the Irish who, though they were north-Europeans, were Catholics (who were called Papists and considered more dangerous to American survival than Jews). The Ku Klux Klan has been the most publicized of nativist organizations, and while its extreme ideas have fallen out of favor with the majority, some of the motivations underlying it were at one time or another shared by many more people than would join their group. In their book, *The Peoples of Alberta*, Howard and Tamara Palmer describe this sentiment in an earlier Alberta as "Anglo-Saxon, anti-Catholic and anti-radical." (It is no accident that James Keegstra flourished for so long in that province.)

But this is not meant to isolate the phenomon as belonging to one province or one era. It crops up from time to time in North America (and not there alone) when enough people feel that control is slipping away from them. One of the remedies they will embrace is to keep strangers out, at least for a while. That happened in the U.S. after the First and Second World Wars, and in Canada in the late 20s and 30s. It has now surfaced again. There are suddenly enough Canadians who feel that all the emphasis on multiculturalism, French and Native rights, codes of human rights, and lots of dark-skinned immigrants have turned the country upside down. Nativist sentiment is popular and the government, reading the polls, is riding its waves.

It would be an easy thing for our political leaders to puncture a number of myths surrounding nativist perceptions. Immigrants do not take jobs away, as is believed; they create them. Refugees are not milking the welfare system; not one of the Tamils who came to Quebec is on welfare. We are not being swamped by immigrants; rather, we are falling short of the quotas which we ourselves have set.

Jews have grievously suffered from earlier waves of nativism and they ought to be highly sensitive to its latest outcroppings. Their support for the human needs of refugees does a service to Canada, in that it restores it to a level of rational and generous behavior.

* * *

(A "Third Seder," now planned in Toronto by Jewish, Catholic, and Protestant leaders, will attempt to express this conviction forcibly. More than 20 labor, social, cultural and ethnic organizations will participate in a dramatic demonstration at Holy Blossom Temple, on Wendesday night, April 15, at the end of the second day of Pesach. The Third Seder deserves the wholehearted support of our Toronto readers.)

Report on arms sales to S. Africa

It's another headache for Israel

By
WOLF BLITZER

WASHINGTON — The U.S.-Israeli relationship, strained as a result of the Jonathan Jay Pollard spy scandal and the Iran arms affair, is about to get worse with the release of a Reagan administration report to Congress documenting Israeli arms sales to South Africa in recent years.

The report, which Congress required as part of last year's legislation imposing economic sanctions against South Africa, is likely to further damage Israel's image in the United States, especially in Congress and the Black community. There could be some real fireworks, according to sources who have seen the classified document.

There will also be deep resentment among many American Jews, already angry over Israel's decision to run an American Jewish spy in Washington. They noted that Israeli leaders simply have a hard time appreciating the depth of American hatred of the racist regime in Pretoria. Americans, in general, have a hard time understanding why Israel would sell weapons to South Africa.

"We're on a downward slope," one pro-Israeli political activist in Washington said candidly. Like other longtime supporters of Israel, he predicted that the U.S.-Israeli relationship will eventually bounce back, overcoming these setbacks. But he warned that this will "take time," and the damage done in the meantime will be serious.

There is real concern, moreover, that the justice department is preparing yet more indictments against Israeli officials involved in the Pollard espionage ring and perhaps even against more American Jews. The discovery of another "Pollard" in the U.S. government, almost everyone agrees, would represent a crushing blow to Israel's image in America.

Recent revelations of U.S. spying against Israel — unless much more dramatic — are not likely to ease that blow all that much (CJN April 2).

The Pollard affair, now followed by Republican Senator David Durenberger's disclosures about U.S. espionage activities in Israel, has very clearly underscored the complexity of the U.S.-Israeli relationship. Even as the two friends occasionally spy on each other — neither fully trusts the other — they also are involved in the most sensitive strategic cooperation and intelligence sharing. That is because there are mutual benefits.

Thus, President Reagan announced in February, during Prime Minister Yitzhak Shamir's visit to Washington, that Israel's status has now been elevated to that of a "major non-NATO ally." That represented more than simply a political symbol. It should enable Israel to purchase U.S. weapons at the lower NATO price and to become eligible to compete for previously-restricted U.S. defence contracts.

That announcement, which resulted from a Congressional initiative, came after the fallout from the Iran arms affair and just before the Pollard crisis re-erupted with Israel's decision to promote Air Force Col. Ariem Sella to command the Tel Nof air base. Last week, Sella resigned that post — a development welcomed by Washington.

With Sella's departure, the U.S. is expected to lift its boycott of the air base, which was imposed immediately after the highly-decorated pilot was indicted by a U.S. Grand Jury on espionage charges stemming from the Pollard affair.

American officials said they will continue their policy of boycotting Sella, who has been named as Pollard's first "handler" in the United States. Sella is expected to remain in the Air Force, but American officers will have nothing to do with him.

U.S. officials clearly would also like to see Rafael Eitan, the veteran Israeli masterspy who was in overall charge of the unit "running" Pollard in Washington, punished for his role in the affair.

They said that the U.S. justice department is continuing to move ahead in its effort to remove the immunity from prosecution earlier granted to Eitan and two other Israeli officials involved in the Pollard espionage ring.

The three Israelis had been granted the immunity for their testifying against Pollard. But the Americans have since accused them of lying to cover up Sella's role, and they, therefore, might yet be indicted, according to U.S. sources.

U.S. officials also expressed hope that the two ongoing Israeli investigations into the Pollard affair will expose all of the circumstances surrounding both the authority for starting the operation and any cover-up which may have occurred after Pollard was arrested in November 1985.

Israeli officials in Washington were hoping that Sella's resignation would help to ease some of the serious U.S.-Israeli strains that have surfaced in recent weeks. But they agreed that only a full-scale Israeli inquiry — including the punishment of any military, intelligence and political officials involved — would help to put the Pollard affair behind the two countries.

Interestingly, U.S.-Israeli ties actually appear to be slowly improving in recent days. The U.S. secretary of the army, John Marsh, visited Israel. And for the first time since Pollard's arrest, a high-level Israeli officer, Gen. Amnon Shahak, the head of military intelligence, was invited to Washington for talks with a wide range of U.S. civilian and military intelligence officials. Among the Americans he met was the head of U.S. Naval Intelligence, Pollard's former boss.

Secretary of State George Shultz, moreover, has informed the American Israel Public Affairs Committee (AIPAC), the pro-Israeli lobbying organization on Capitol Hill, that he will speak before its annual policy conference in Washington on May 17. Foreign Minister Shimon Peres is scheduled to speak before the same group the next day. Shultz and Peres are also due to have their own meeting in Washington that week.

There was also word in recent days that Israel was on the verge of winning a 2-year, $100 million Strategic Defence Initiative contract for the development of the new Anti-Tactical Ballistic Missile (ATBM). Israel Aircraft Industries conducted a successful demonstration of its own home-grown "Star Wars" technology at a test in Huntsville, Alabama.

An ATBM contract for Israel would represent a major development, especially at a time of such uncertainty over the future of the Lavi jet fighter.

But there are still problems, and the immediate crisis on the horizon is now South Africa. By recently announcing that no new military contracts would be signed with South Africa, Israel was clearly trying to preempt the expected fallout from the administration's report to Congress.

But anti-apartheid activists on Capitol Hill have tended to dismiss the significance of the Israeli action. "Lip service," was how one of them described it. The state department, on the other hand, welcomed it as "a positive development."

Is middle-class America finally on the upswing?

By
ELLEN GOODMAN

Can it be a mere six years since the Reagan crowd became the "in" crowd, toasting their takeover with the sort of sentiments embossed on glasses in the Horchow catalogue? You remember: Living Well is the Best Revenge. You Can Never Be Too Rich Or Too Thin.

It was never clear exactly what living well was the best revenge for. Some imagined childhood slight? Years of hardscrabble and put-downs? Or was it just a defensive way of justifying the high life?

The other slogan seemed a whole lot more obvious. There was a certain psychic, or maybe psychotic, balance between a fat pocketbook and a lean body. It was the balance between self-indulgence and self-denial. The key word being "self," as in self-centred. The end result of all this was a clique of real-life women who wore $1,500 dresses in size 4s.

The poor in the 80s might starve on macaroni and garbage-can cuisine, but the rich in our society also had to starve, albeit on raddichio leaves and caviar. The working class did manual labor, but the rich did aerobics. These were the visual messages of the Reagan clan's democracy. Don't be jealous, folks; there's no ease on easy street.

Now, we are in something that has been dubbed the "post-Reagan" era. My colleagues date this transition from the elevation of Howard Baker to the role of regent. For my own part, I prefer to use a cultural landmark. I will date it from a headline in a super-trendy, New York monthly called Spy that announced: "You CAN be too rich and too thin."

In Manhattan, according to the author, where all things are measured in terms of real estate, "there is an inverse relationship between a woman's dress size and the size of her apartment." The gap has grown to cavernous dimensions: size 2 women in 14-room apartments.

The article goes on to name names, and cite statistics of the richest and thinnest: Carolyn Roehm, 5-foot-9, size 6, owner of a $5.5 million Park Ave. apartment; Nan Kempner, 5-foot-9, size four, whose husband is CEO of Loeb Partners Corp. Annette Reed, 5-foot-5, 98 pounds size 2, with her four sisters worth over $365 million.

The entire list of yesterday's fashion "musts" is viciously attacked by this revisionist: bony hands, chicken necks, thin hips. The author says, right out loud, that, "The line between elegance and anorexia is, well — oh, all right — extremely thin."

This was not the first article to report that flesh was coming back in fashion. There have been quotes here and there from doctors and designers. Bosoms are no longer relegated to the Sports Illustrated swimsuit issue. One fashion magazine this spring included a section on stately sizes.

There are even hints that fashion folk, alarmed by the AIDS epidemic (called the slim disease in Africa), are subconsciously looking for fleshier images. But more notable is the fact that the women in the Spy article are defensive about their size, or lack of it, and even deny dieting. The too-thin are now apparently too-embarrassed.

So much for too thin. What about too rich? No one has yet done a similar piece, with names and numbers saying that the line between rich and too rich is, well — oh, all right — filthy. We don't criticize having money so much as the collecting and spending of it.

Nevertheless, in the wake of the Wall St. scandal, words that had become archaic, words like greed, have apparently returned to vogue. If there is greed, can avarice be far behind? Lifestyles of the rich and famous may yet become exposes of the rich and avaricious.

All of this leads to the notion that the extremism of this era is on the way out. For six years, the gap grew between rich and poor. The rich got richer, and the rest of the country waited to see what would trickle down. What we got was as useful as a size four designer gown.

Now middle-class America is making a comeback. Middle-size, middle-weight, middle-income America. Who would have believed it? The wealthy are coming down a peg or two. The fashionable are going up a size or two. Outliving the Reagan era is the best revenge.

(Copyright Washington Post Writers Group)

Order could set precedent

School must pay teachers off for Yom Kippur

By
DAVID LAZARUS

MONTREAL —
In a potential precedent-setting decision, a South Shore school commission has been ordered to pay three Jewish teachers for a day they took off to celebrate Yom Kippur.

A 3-member arbitration board ruled 2-1 that the Chambly School Commission, which is Catholic, effectively discriminated against the teachers, Joseph Kadoch, Louise Elbaz, and Jacob Lahmi, when their salaries, amounting to $145 each, were docked for one day in 1985. Yom Kippur that year fell on a weekday.

The decision was haild by Jewish organizations.

Canadian Jewish Congress (Quebec Region) director Jeff Kushner called the ruling "encouraging."

CJC, he said, was satisfied with the ruling, and noted that the organization was "surprised and pleased" that a quasi-judicial body would cite the principles of the Canadian and Quebec human rights charters, "outside of the court system."

But CJC took issue with dissenting arbitrator Jacqueline Hehlen, who had argued that the refusal to pay the teachers for a Jewish holiday did not constitute discrimination because the teachers could observe the holiday without pay.

"If in practice, observing a Jewish holiday caused a financial hardship, then it is reasonable to construe that as discrimination whether that is the intent or not," Kushner said.

Arthur Hiess, the eastern regional director of the B'nai B'rith League for Human Rights, hoped that the ruling would "set a working precedent" toward fostering religious rights in the workplace.

"We welcome the decision," he said. "It is a step in the right direction in ensuring that Quebec institutions be sensitive to Quebec's religious and ethnic diversity."

In the 26-page ruling, the arbitration board said that the commission should have tried to accommodate Jewish employees who wanted to practice their religion.

Under both the federal and Quebec human rights charters, it was discriminatory for the commission to refuse to make "reasonable allowances" for the teachers' religious beliefs, said chief arbitrator Michel Bergevin.

Claude Melancon, who represented the teachers, told The CJN that the ruling could pave the way for other minority groups, "within reasonable limits," to have their religious rights accommodated.

"The significance is that the decision demonstrates the obligation of employers to allow for the practice of religious beliefs without losing salary," Melancon said.

"We're living in a more and more pluralistic society, and people should be permitted to live within those parameters."

Chantal Laforest, a commission official, said there was a "strong chance" the ruling would be appealed in Quebec Superior Court.

The complaints against the commission date back to the 1983-84 school years when the Jewish teachers filed a grievance with their union, the Syndicate de l'Enseignement de Champlain, against the commission, for not honoring the terms of a collective agreement "to respect the exercise of the fundamental rights of the teachers without distinction."

During those years, the matter was settled "out of court," Melancon said.

Prior to 1983, he noted, Jewish teachers could celebrate a Jewish holiday by taking "leave with pay" for three days per year by citing "personal reasons." But the teachers' request to use one of the three days off as a religious holiday in 1983 and 1984 was rejected by the school commission.

In 1985, when the commission docked their salaries, the Jewish teachers decided to bring the matter to arbitration. A concurrent complaint was filed with the Quebec Human Rights Commission, but was withdrawn when the arbitration board ruled in the teachers' favor. Last year, Yom Kippur fell on a Sunday.

From the start, the commission's actions have been motivated by economic reasons, Melancon believes. The commission, he feels, did not intend to discriminate by its actions. Yet that was the effect, he said.

The ruling is important, he said, because most schools boards continue to ignore the rights of non-Christian employees.

"You can't make it more difficult to be Jewish than Catholic," Melancon said.

Rebbe's 85th birthday

Lubavitchers flock to NY

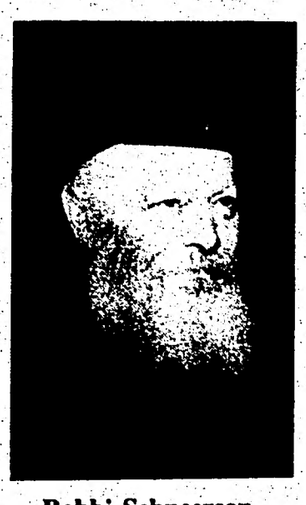
MONTREAL —
Up to 700 members of Canada's Lubavitch community are expected to load onto buses, cars, and planes this week to attend a weekend celebration in honor of worldwide Lubavitcher leader Rabbi Menachem Schneerson's 85th birthday.

The celebration will culminate on Shabbat afternoon, April 11 (the 12th day of Nisan) with a "farbrengen" at the Lubavitch headquarters, at 770 Eastern Parkway in Brooklyn, one day after "the Rebbe's" birthday.

The exact nature of the celebration, as the nature of the charismatic rabbi himself, will be unpredictable, according to Rabbi Leib Kramer, the director of the Rabbinical College of Canada.

No one can ever predict what the Rebbe will say, Kramer said.

But he added that Schneerson's address will without doubt serve as continuing inspiration to



Rabbi Schneerson

Lubavitch's followers in Canada and around the world.

If past farbrengens are any indication, the event will be characterized by the usual joyous activity in tribute to Schneerson's wisdom, leadership and messages of guidance and conduct. On the occasion of a landmark birthday, the levels of vocal celebration can be expected to rise accordingly.

After all, said Kramer, "85 is a milestone. It is less than 90, but more than 80."

From Canada, the event will be attended by Lubavitchers from Montreal, Ottawa, Toronto, Halifax, London, Hamilton, Winnipeg and Vancouver.

Most of the individuals attending will be young people, Kramer said, joining thousands of other celebrants from all over the world.

Schneerson is seen by his followers as "the most phenomenal Jewish personality of our time," and Judaism's most dominant figure, responsible for social and educational programs that have fostered a dedication to "Torah-true Judaism."

Born in Niolaev, Russia, Shneerson is the seventh in the dynastic lineage of Lubavitcher leaders, the chassidic sect founded during the 18th century by Rabbi Schneur Zalman of Liadi.

He is said to have displayed an early talent for Torah scholarship, and was considered a prodigy. Schneerson completed his education at the University of Berlin and at the Sorbonne in Paris, gaining an expertise in mathematics, medicine, and the sciences.

After emigrating to the U.S. in 1941, Schneerson helped structure Lubavitch's educational and social institutions, and continued to stress the movement's philosophy of blending genuine devotion to God with study and intellectual understanding of truth.

The full name of the community, Chabad-Lubavitch, is a combination of the Hebrew acronym for the three parts of the intellect (Chabad), with the name of the Russian town where Chabad leaders resided (Lubavitch, which means "city of love").

Recently in Ottawa, Prime Minister Brian Mulroney presented a delegation of 10 Lubavitch chassidim with a scroll of honor marking Schneerson's 85th birthday, and recognizing the Rebbe's contribution in promoting the seven laws of Noah, ethical precepts, the document said, that have served as the "bedrock of society." **D.L.**

Demjanjuk's judges will not be removed

JERUSALEM (JTA) —
An appeal by defence counsel for alleged war criminal John Demjanjuk that the 3-judge panel hearing the case disqualify itself for alleged bias against the defendant, was rejected by the Supreme Court last week.

Justice Meir Shamgar, speaking for the High Court, said there was no basis to the defence claims and that, in fact, the Jerusalem district court judges trying Demjanjuk had displayed patience and tolerance toward the accused and his attorneys.

Shamgar said neither hostility nor bias was evident in the judges' frequent interventions which were all pertinent to matters at hand and were needed to clarify complicated questions put to witnesses.

Shamgar acknowledged that there had been misunderstandings and subjective feelings on the part of the defence because of difficulties of translation and the sensitive nature of the trial but he found that the rights of the defence team and of the accused were not violated.

Second Lavi flies

TEL AVIV (JPFS) —
The second prototype of the Lavi jet fighter had its maiden flight last week, and Israel Aircraft Industries and Israel Air Force experts said they were pleased with its performance.

As the white jet took off at 1:21 p.m., Astra and Kfir jets flew overhead to monitor its performance.

For 51 minutes it cruised over central Israel, climbing to 20,000 feet and flying at 150-350 miles per hour.

The Lavi program calls for 1,800 test flights, and so far the first prototype has carried out only 23, Israel Aircraft Industries chief test pilot Menachem Shmul said.

Reliable sources have said that the defence ministry is now studying a proposal from the Israel Army's general staff to scrap the Lavi. The sources said that the army recommended that Israel buy F-16Cs instead and use the money it saves to fund other projects.

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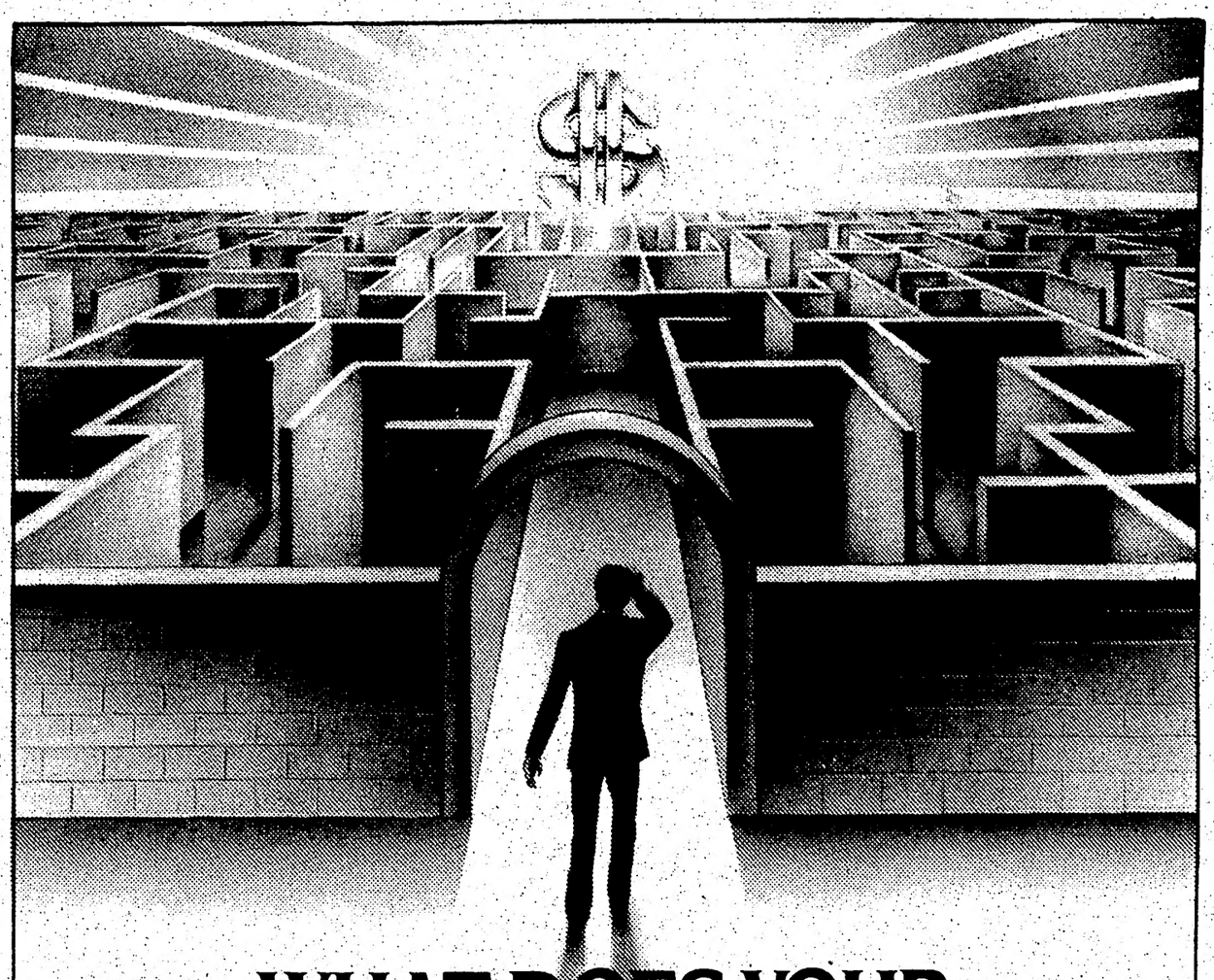

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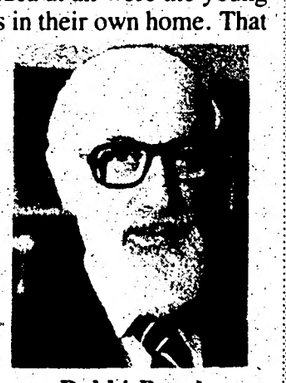
Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: When a daughter gets married, does she spend her seders with her parents, or with his parents, during the first year of her marriage?

It would not be a bad idea at all were the young couple to have the seders in their own home. That way, they accept their responsibilities and learn to prepare their house for the Passover, and conduct their own seder.



Rabbi Burak

But, suppose the young people get married a week or two before Pesach. A whole week is taken up with the wedding festivities. When will they have the time to get everything ready for the Yom Tov? That, possibly, was the reason that gave rise to a tradition that the newlyweds spend Pesach with their families.

Not all men accepted this tradition gracefully. The Talmud shows us some areas of conflict. For instance, when the paschal lamb was slaughtered, it was necessary to know in advance who would eat thereof. In Tractate Pesachim, 87A, there is a discussion of this problem: the husband counted his wife in, on his lamb, while her father counted her on his. Of which does she eat?

In the discussion that follows, the gemarra presents us with lines that speak of " bride who was found perfect in her father-in-law's home and is eager to go and recount her merits in her father's house. . . ." She is delighted to go home to her parents to show them how well she has been treated.

Commenting on this passage, Rashi says that it was the custom of a young woman to go home to her father for the first Holy Festival following her marriage.

A note in the Soncino Translation of Tractate Kethuboth, 71B, (continuation leaf, note 1) states that "It was customary for daughters to visit their parents living in another town, on each major festival . . . and it was laid down that no hardship was involved if one such visit was omitted."

Here we have a new ingredient, that which is involved in living out of town. If a child lives out of town, a return to the paternal home makes sense. Then it's a holiday, even if it's not so much of a holiday for the grandparents. . . .

Not every son-in-law enjoyed such visits to the home of the in-laws, as we see in the text of the Mishnah in Tractate Kethuboth, 71B: "If a man forbade his wife by vow that she shall not go to her father's house . . ." and the explanation that follows in the Talmud points to real trouble.

It seems to have taken place this way: the wife made a vow that she would not go to her father's house, and her husband who should have said that he nullified her vow, said nothing. This allowed the lady's vow to stand; she was henceforth unable to visit her parents. If the young married couple live in the same city as her parents, and she may not visit her parent's home for more than a month, it calls for a divorce. How can a daughter live without visiting her parents?

What made the young woman make such a vow? You can write your own script for it. She wanted to go to her parents. He commented on the fact that she never wanted to go to his parents. One word led to another, and she made this painful vow.

Perhaps that was the reason for the ruling in Va-yagged Moshe, page 84, saying: "In the first year after the wedding, it is the custom to seder at his father-in-law's place, or with his father." No quarrels.

Wants change in allocation procedures

NY puts heat on Jewish Agency

NEW YORK (JTA) — A committee of the UJA-Federation of New York has approved in principle a report that will commit the agency to work for the depoliticization and modernization of the primary beneficiary of its funds, the Jewish Agency for Israel.

Thus the largest fund raising body of any single Jewish community will ask the Israeli quasi-governmental social service instrument to open its allocation procedures to allow for greater input from Diaspora Jewry and increased funding for programs of the Conservative and Reform movements in Israel.

The report, drafted by a Jewishly heterogenous ad hoc committee led by Rabbi Saul Teplitz of Congregation Sons of Israel in Woodmere, NY, also directs the UJA-Federation to strengthen its own Jewish Agency committee and consider the committee's work to be "of highest priority."

That committee unanimously approved the thrust of the report recently and a subcommittee will be appointed to examine suggested modifications, none substantive, according to UJA-Federation executive vice-president Ernest Michel. He expects the report to be ready for the consideration, and approval, of the full UJA-Federation board in May.

Too narrow

The UJA-Federation sends about 70% of the money it raises annually, after expenses, through the United Jewish Appeal and then the United Israel Appeal to the Jewish Agency, which disperses it to a variety of social service and educational programs in Israel. Last year that was about $70 million, according to Michel. That sum is nearly 20% of the Jewish Agency's budget.

But the report contends that the variety of recipients was too narrow. The Jewish Agency allocates more to institutions and programs affiliated with various Orthodox groups than to those affiliated with Conservative and Reform groups," the report said. The latter two movements have been heatedly arguing that very point for several years.

The report found no "evidence of an overt policy of discrimination against any of the three religious movements by the Jewish Agency. However, the perception of inequity is not unfounded . . ."

This disparity reflects Israeli society, according to the report, specifically that: 1% of the Israeli population is Conservative or Reform; the Orthodox-dominated "state-established religious system ...does not recognize the legitimacy of Conservative or Reform Judaism;" and that those movements don't have the power of the Orthodox political parties to influence Jewish Agency decisions.

The report committee, comprising six principal members of Conservative, Orthodox and Reform organizations, interviewed 46 leading Israelis from throughout the religious and political spectra from Feb. 1-5.

The committee concluded that the Jewish Agency "functions in the world of a generation ago" and is most concerned with protecting the status quo. That old reality, the report asserted, was created "at a time when there was little active participation in Israeli society by apolitical religious movements . . ."

New requests for funds are lost in the Jewish Agency's bureaucratic shuffle or delayed "indefinitely for insufficient reasons," the report charged.

Several reforms

The Jewish Agency has undergone several reforms since 1971, when it formally separated its functions from those of the World Zionist Organization, the representative body of Zionist groups and a liaison between Israel and the Diaspora. WZO representatives continue to sit on Jewish Agency policy-making bodies, but the Diaspora Jewry fund raisers and program-planners are demanding and receiving improved fiscal accountability and a greater say. This was made official with the 1981 Caesarea Process.

These reforms may explain a breakthrough of sorts for the Reform and Conservative movements in Israel. The Jewish Agency plans to allocate about $2.5 milion to their programs this year, Jewish Agency treasurer Akiva Levinsky told the Jewish Telegraphic Agency in Jerusalem.

That's more than five times what they received last year. Still, the programs of the Israeli Orthodox are to receive a reported $30 million. Meanwhile, programs of American Orthodox institutions will receive a reported $600,000.

The Jewish Quiz

QUESTIONS:

1. What is the collective term for the three festivals of Pesach, Shavuoth and Succoth?
2. What ingredients are permitted for the baking of the matzoh?
3. What does perforation of dough do to matzoh?

Edmond Lipsitz

ANSWERS:

1. Shelosh Regalim ("three pilgrim festivals").
2. Only flour and water.
3. It enables the air bubbles to escape so it retards fermentation.

* * *

These questions and answers came from the book 6400 Questions About Judaism and the Jewish People by Edmond Y. Lipsitz, recently published by JESL Educational Products, Downsview, Ont. Dr. Lipsitz would be pleased to receive your comments, or to consider your own Jewish quiz questions for inclusion in future columns. Write to him, c/o Canadian Jewish News.

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Called "a real mensch" at tribute

Bloomfield completes term as CZF president

TORONTO —

A veritable who's who of Canadian Zionists turned out for a luncheon at the Sheraton Centre recently to mark the completion of Neri Bloomfield's 3-year term as president of the Canadian Zionist Federation.

Acclaimed for having been the first woman president of the CZF, the umbrella organization for Canada's 15 Zionist groups, Bloomfield was feted and praised as "a real mensch" by the likes of Canadian Hadassah-WIZO national president Cecily Peters; Israel's new consul-general in Toronto, Benjamin Abileah; CZF national vice-president Anne Gross; tribute committee chairman Max Shecter and incoming president David Azrieli.

Also in attendance were CZF immediate past president Judge Phil Givens, Canada-Israel Committee director Shira Herzog-Bessin, Rabbi Benjamin Friedberg of Beth Tzedec Congregation and Myrtle Coopersmith, president of Hadassah-WIZO's Toronto chapter, as well as Bloomfield's son, lawyer and once political assistant Harry Bloomfield; daughter Evelyn Schacter, a psychologist, and her son-in-law, lawyer Raphael Schachter, all of Montreal.

Among the telegrams of tribute were those sent by Prime Minister Brian Mulroney and Israeli Prime Minister Yitzhak Shamir.

The lavish but low-key farewell testimonial included a video tribute to Israel's first Prime Minister, David Ben-Gurion and to Bloomfield, who serves as chairman of the Ben-Gurion Centennial Committee, which, until September, is marking the 100th anniversary of the leader's birth.

Mediated sensitive matters

During her tenure, Bloomfield mediated and oversaw several controversial matters, including repeated requests by Reform Zionists for increased representation at World Zionist Congresses in Israel.

Every summer, she led a delegation of Canadian Zionists to Israel for meetings with the WZO and the Jewish Agency. Under Bloomfield, Canada continued to send one of the proportionally highest number of youths to Israel on various programs. And while Bloomfield was in office, 626 Canadians made aliya.

When CZF executive vice-president Leon Kronitz died in Montreal in 1985, Bloomfield stepped in and assumed that position as well as president until current executive director Rabbi Meyer Krentzman came on board.

A former national president of Hadassah-WIZO, Bloomfield has also been active in Combined Jewish Appeal, Hebrew University, the Jewish National Fund and a number of non-Jewish endeavors. She is the holder of several honorary degrees and titles and will become a honorary president of the CZF.

Following the death of her husband Bernard Bloomfield in 1984, Neri assumed the presidency of the Eldee Foundation, a private charitable organization, and of the Lady Davis Research Institute of the Jewish General Hospital.

Born into a prominent Jewish family in Bucharest, Romania, Bloomfield was educated in England and came to Montreal in 1941, where she plunged into Jewish communal work.

"Anyone who knows Neri knows of her frankness and honesty," commented Azrieli. "Her word is her binding contract. Her work is the expression of the revelation of what is important and meaningful to her."

In Bloomfield's honor, the establishment was announced of the Neri J. Bloomfield Fund for Canadian Teachers' Professional Development in Israel. The fund will help teachers from private and public schools study in Israel.

"Old Zionists never die," said the outgoing president in thanking her family, friends and colleagues. "They go right back to the bottom of the ladder and start their way up again."

New Canadian Zionist Federation president David Azrieli (left) reads from an award presented to outgoing president Neri Bloomfield (2nd from right), who is flanked by CZF vice-president Stella Torontow and Theresa Rosenberg, chairman of the tribute committee. [Glenna Uline photo]

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News.

* * *

WAGMAN

A member of the Wagman clan has written about the origin of his surname. WAG is weight in German. A WAGMAN is a weigh-master.

SCHUCHAT

An interesting example of the emasculation of Jewish surnames is that of Rabbi Wilfred Schuchat (pronounced SHOE-SHAT) of Montreal.

The origin of the name is the Hebrew word Schochet. This was spelled SZOCHAT in Polish and became SCHUCHAT in English.

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World-National

New stance on emigration, cultural freedom

Moscow's "opening" draws a cautious response

By
WENDY ROSEN

Soviet Jewish emigration hit a 5-year high of 477 in March.

However, Soviet Jewry leaders temper their enthusiam for the Soviet Union's apparent new stance on emigration and cultural freedom with the harsh reality of history.

In the wake of their recent meetings in Moscow with high level government and party officials, Edgar Bronfman, chairman of the World Jewish Congress, and Morris Abram, president of National Conference on Soviet Jewry, said last week in New York that they had been "reassured" on the items listed in their proposed 9-point program.

The pair outlined the program — described verbatim below — during a briefing meeting with about 150 Jewish communal leaders in New York.

• Soviet Jews with exit visas for Israel will travel via Romania on flights to be established.

•All Refuseniks and their families will be allowed to emigrate to Israel within a 1-year period, except for legitimate national security cases. A procedure will be established, however, to review previous visa denials on national security grounds. This procedure may involve officials on a level as high as the Supreme Soviet.

• First degree relatives may emigrate for family reunification within an established time frame. There may be flexibility within the framework of the current narrow interpretation of "first degree relative."

• Cases of those Refuseniks recently placed in a "never allowed to emigrate" category will be reviewed.

• All Jewish religious books may be imported into the USSR, and a recommended list of books will be submitted.

• Synagogues will be opened in all sites where there is a demonstrated need.

• Soviet Jews will be allowed greater access to rabbinical training. Some may even be allowed to study in the United States.

• The teaching of Hebrew in a school or synagogue setting will be considered together with similar restrictions applied to other religious groups.

• A kosher restaurant will be opened in Moscow, and liberal provisions will be made for ritual slaughter.

Bronfman and Abram told the gathering that while there appeared to be a changing atmosphere in the Soviet Union, genuine progress would be measured in terms of Soviet performance.

Abram added that only then would he be prepared to say that glasnost is "a real process of positive change which includes Soviet Jews."

In Toronto, Ben Prossin, director of the Committee for Soviet Jewry, Ontario Region, echoed this sentiment but took it a step further.

"We can only judge the Soviet Union on the past performance. They have not been stellar in keeping their word."

He said that what is important is a commitment to a regularized system of emigration procedures whereby Jews who want to

Morris Abram

leave are permitted to go.

"This business of stop and start is not a regular procedure."

Prossin, who practiced law in the Maritimes, pointed to the exemption of Refuseniks on national security reasons.

"We know that possessing state secrets is the most frequently used charge against Jews who are imprisoned," he said, adding that normally their only "crime" is teaching Hebrew.

Prossin said that although Soviet leader Mikhail Gorbachev stated two years ago in France that after five years, any state secret an individual may have known was no longer classified, many longtime Refuseniks — including Vladimir Slepak and Ida Nudel — continue to be refused on that basis.

Asked to explain why, he responded: "It's impossible to explain an illogical situation. We were never able to get a satisfactory answer from any Soviet officials."

Prossin found another loophole — the Soviets have used so many qualifying words — "may do this, may do that, consider doing it" — that there is no actual commitment to do anything on their part.

"If the Soviets really want change, let their actions now speak as loud as their words. Words only have meaning if accompanied by deeds."

In Montreal, Martin Penn, director of the Canadian Committee for Soviet Jewry, called last month's emigration level potentially a good beginning.

However, he suggests that since various Jewish organization have different figures on emigration "commitments" on the Soviets' part, the true figure has yet to be determined.

"They're seeking world opinion and floating a trial balloon of about 11,000. It's insignificant if normalized exit procedure for repatriation (of the 400,000 Soviet Jews who have initiated the emigration process) are not put in place."

As for the Soviet statements that they will establish a review procedure (which may already be in place as the deputy director of consular affairs at the ministry of foreign affairs told hunger striker Lev Elbert three weeks ago that such a body was being set up), to be effective it must have the power to reverse the decision of the OVIR emigration office.

"We are aware that the Soviet judicial system is not independent of political considerations. If an appeal mechanism allows for the serious review of an individual then it's good but if it's a bureaucratic obstacle, then it's no great step forward."

Penn pointed out that many of the 477 Jews allowed to emigrate in March — 616 in the first

Edgar Bronfman

three months of the year compared to a total of 914 in 1986 — did not have first-degree relatives in Israel as stipulated in the new emigration regulation. This, he says, reinforces his contention that if the political will is there, Soviet Jews will be permitted to go.

Prossin, who called the regulation "a gimmick" to restrict the number of visas, said that if the Soviet adhered to it strictly, "it would be a tragedy for many who want to leave."

Penn also commented that if the Soviets put restrictions on the numbers of Hebrew books — "if it's token numbers as they've allowed in the past" — then it's business as usual.

"Unfortunately the only measuring stick is the previous practices of non-adherence to international agreements ... but I believe the Soviet Union would like to dismiss Soviet Jewry as an issue or a concern in East-West relations. They're sending up a trial balloon to find out what's acceptable to the West."

Penn speculates that this is probably an effort to "to see what they'd have to give up" to have the Jackson-Vanik and Stevenson amendments, which link trade to emigration, repealed.

"Until there is concrete proof, there is no reason to repeal the amendments."

Penn added that the Soviets understand that the dual issue of Jewish emigration and cultural rights is an impediment to obtaining their goals.

"If there were Jewish cultural freedom and no anti-semitism in the Soviet Union, many Jews would be happy to live there. The government has to stop inspiring anti-semitism, which is rampant in the media and government circles."

In Tel Aviv, the Jerusalem Post Foreign Service reports that Israeli sources have confirmed that intensive negotiations have been underway "for some time" in Jerusalem, Moscow and at least two other capitals to work out the technical arrangements for direct transportation of Soviet Jews to Israel.

The sources say if the kremlin has indeed decided to allow the emigration of 11,000 Refuseniks, it could take as little as a month before Moscow begins specifying Romania as the emigres' destination. Romania would then routinely issue transit visas to the Soviet Jews, allowing them to immediately board flights to Israel.

They said that this arrangement "would remove the option that has been open to Soviet Jews arriving in Vienna to 'drop out' and proceed to some other Western country rather than Israel."

Foreign Minister Shimon Peres is quoted as saying that the whole issue, which has not been denied by the kremlin, "should be seen in the wider context of openness and movement, and Israel has a terrific interest in it — for the sake of the Soviet role in the Middle East — if indeed there is an opening."

Officials in Prime Minister Yitzhak Shamir's office were no longer describing the Soviet moves as cosmetic. But they added that "if only 11,000 are allowed out, it's a trick — to get the activists and Hebrew teachers and famous Refuseniks out and to leave the other Jews behind without leadership."

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DIARY ...of a People

By
DAVID BIRKAN

On Nissan 10 (April 9 this year), according to tradition, Joshua Ben Nun led the Israelites across the Jordan into the Promised Land. The Jewish people's first general was in the mid-point of a remarkable and, in the end, uncelebrated career.

Joshua's role in what Elie Wiesel called "a drama yet to be concluded" begins abruptly and with little scriptural elaboration. An unknown youth, he is chosen by Moses to defend the Jews against the first Amalekite onslaught, shortly after their crossing of the Red Sea. At stake is their survival and the entire battery of miracles invested on their behalf, as well as their larger mission. With Moses' moral support, Joshua rallies the cowed and virtually defenceless mass of slaves and hangers-on.

The Israelites' weapons, according to legend, consisted of what was washed ashore after the Egyptians were inundated. Joshua leads them in repelling the force that would become the byword for unprovoked cruelty and later anti-semitism. God orders Moses to duly record the military victory.

Guards Moses

Joshua becomes the *mesharet*, aide, to *eved adoshem* (God's servant) Moses. He guards Moses against interference when the latter goes up Mount Sinai to receive the Torah, and mounts security over the tent where Moses continues to commune with God. Of the 12 scouts that the Israelites induced Moses to send ahead to the Promised Land, only Joshua and Caleb report back objectively and without fear.

Moses appoints Joshua as his successor with the duty to conquer and divide the Promised Land. (A modern sociologist interpreted this as the first historical demonstration of the pattern of successful revolution: launched by a rousing ideologue and completed by an effective general.) Before he dies, Moses invests him with "the spirit of wisdom." The general assumes the mantle of complete leadership. He too becomes the "servant of the Lord." God comes to speak to him directly as He did to Moses, and Joshua addresses the people in His name. He is second only to Moses, as the *Ethics of the Fathers* emphasizes, in the transmission of the Jewish tradition.

In *Battles of the Bible*, authors Chaim Herzog and Mordechai Gichon offer a 3-part "grand design" in Joshua's conquest of the Holy Land: the establishment of a bridgehead west of the Jordan; the gaining of a foothold in the mountainous spine that traverses the length of the country; and conquest and permanent settlement radiating from secured bases. Joshua was well served by spies and miracles in phase 1, the conquest of Jericho.

Steep ascent

Phase 2 began inauspiciously. The Israelites, temporarily, were routed in a casual first attempt to capture mountainous Ai. Before Israelite demoralization and the defenders' caution could set in, Joshua launched a second attack. It looked the same as the first — except that the main Israelite force was now strategically deployed. It rushed in and occupied the city when its garrison went out to chase a smaller force of Israelites apparently retreating again.

Phase 3 began when Joshua led his troops some 15 miles by night up a steep ascent of over 1,900 feet and attacked the unsuspecting Amorites, who were in the process of besieging the Israelites' allies. The miraculous arrest of the sun and moon in their paths — time standing still — enabled Joshua to pursue the routed Amorites down to the last man.

From central Judah, Joshua fanned out to conquer the central mountains, their western foothils, and the Galil. The latter campaign included a lightning guerrilla descent on the otherwise heavy war chariots — the tanks of their day — of the north Canaanite forces. This attack, say Herzog and Gichon, "became the model for subsequent Israelite commanders."

At 110, Joshua died alone and unmourned, ignored by a war-weary populace too eager to begin enjoying their vineyards and fig trees. Tradition portrays God as angered by such ingratitude. The small areas left unconquered soon festered and spread, to torment the Israelites until the reign of King David.

Site of 1st Zionist Congress in 1897

Herzogs visit historic Basel hall

By
JPFS & JTA

BASEL — Israel President Chaim Herzog last week stood beside the plaque commemorating the 1st Zionist Congress held in 1897 in the Stadt-Casino hall (a cultural not a gambling centre) in this Swiss town and recalled the entry Theodor Herzl made in his diary at the conclusion of the congress: "In Basel, I have founded the Jewish state."

Few places are so intimately and significantly intertwined as Basel and Israel, Herzog said, describing the town as the "starting point of a political revolution in Jewish history."

Herzog and his wife Aura were here on a 5-day state visit prior to visiting West Germany this week (CJN April 2).

Herzog is the first President of Israel to visit Switzerland officially and his arrival stirred the country's 18,000 Jews. Israel and Switzerland have excellent relations. The Swiss defence ministry is a customer of Israel's arms industry. A majority of Swiss are pro-Israel.

The Herzogs were guests of President Pierre Auber and his wife. Auber is also the country's foreign minister. The two heads of state discussed trade and cultural relations and also Israel's relations with the International Red Cross, which is headquartered in Switzerland.

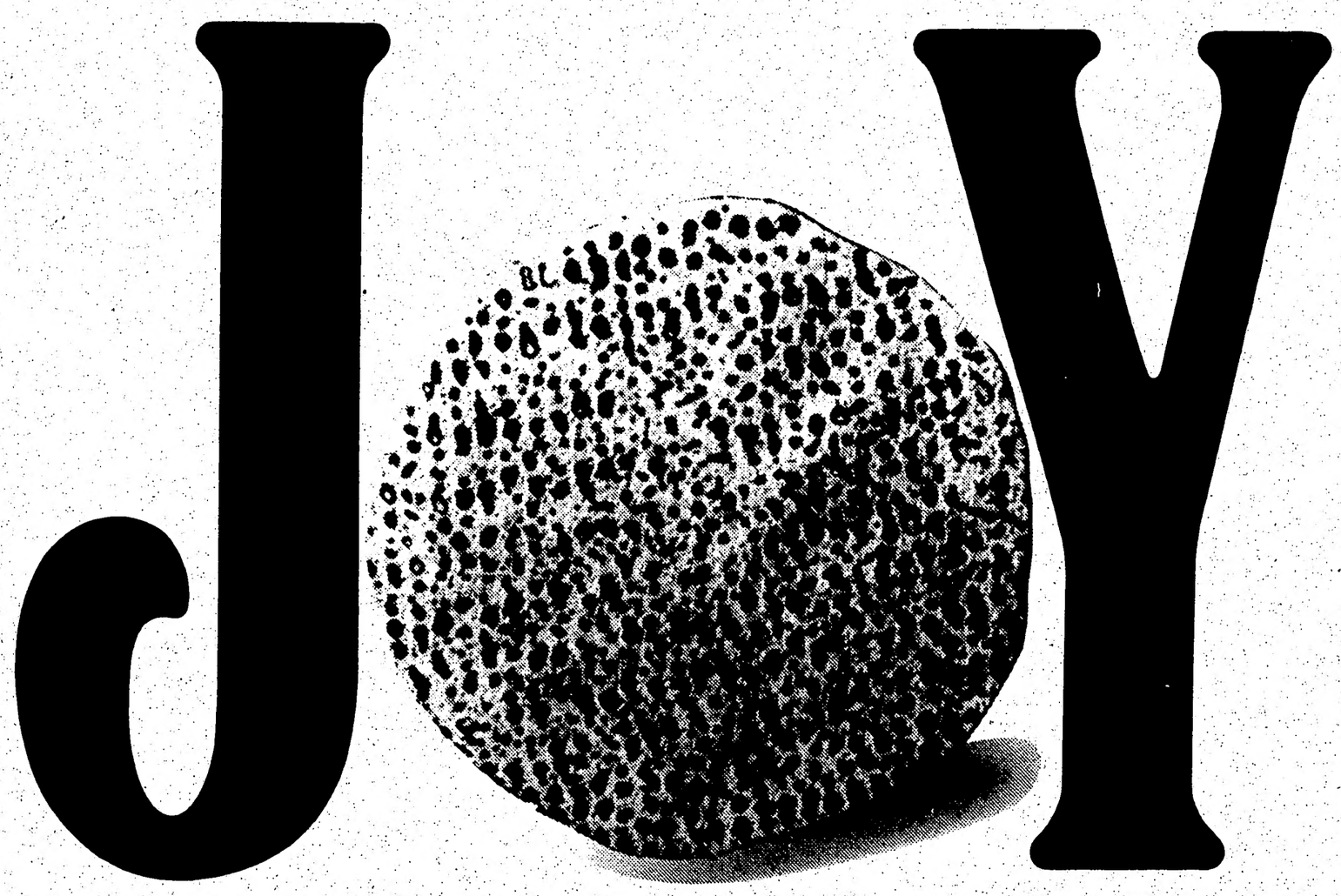
"Political revolution in Jewish history"

The Herzogs' eldest son, Joel, lives in Geneva where he is currently president of the local Jewish community. He is married to the daughter of Nissim Gaon, the world Sephardic leader. Before leaving for Germany, the Herzogs spent a quiet weekend with their son's family.

While visiting Basel, the district president Hans Rudolf Streibel said the town "is a symbol of Zionism . . . a town of genuine friendship and respect between Jews and non-Jews." He presented Herzog with a stained-glass Basel coat-of-arms and a copy of a 1903 letter sent by Herzl to the Basel authorities to thank them for hosting successive Zionist congresses.

Herzog replied that Basel had special significance for him, because his private home in Herzliya was on Basel St. But the Swiss influence on Israel was not confined to this one town, he added. Switzerland was a model country for early Zionist leaders.

Later, Herzog visited the Three Kings Hotel, stepping into the suite Herzl occupied there in 1897, and, as Herzl did, he gazed out from the balcony across the Rhine.



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Editorial

Yetziat Mitzraim

When Jews sit down this year for their first seder (on April 13) they will be commemorating one of the focal points of Jewish history.

Passover looms so large for the Jewish community because it was as a result of the liberation from Egypt that the Jewish national identity first became crystallized.

The recognition of the centrality of that event in Jewish life is attested to by the numerous references to Yetziat Mitzraim, the Exodus from Egypt, in Judaism's sacred liturgy.

The first Passover occurred 3,500 years ago, yet its impact still resonates strongly in the Jewish psyche. A sage once observed that while the Jews got out of Egypt they never quite got Egypt out of themselves. In Jewish history Pharaonic Egypt becomes emblematic of the wickedness associated with paganism.

Moses understood this clearly when he said in God's name: "Let my people go." He was addressing a political scenario — the need for the Israelites to be free men, unfettered by man-made bonds of servitude.

The great prophet of Israel was aware, however, that simple political freedom without a spiritual base could deteriorate into the same kind of totalitarian system which Egypt incarnated.

That is why Moses added to God's request to Pharaoh the phrase — "so that they may worship me in the desert."

The inference here is quite clear. Without political freedom man cannot achieve anything. True freedom requires ethical discipline and the commitment to the higher spiritual values in life. This is the twofold message of Passover.

The Soviet change

The late Nahum Goldmann would have been very pleased with the news about the impending emigration of 11,000 Jews from the Soviet Union.

During his presidency of the World Jewish Congress, Goldmann always insisted that his organization fight both for the right of Soviet Jews to emigrate and the right of those who wished to remain in the Soviet Union to practice their Judaism freely.

One of the reasons that Goldmann took this position was that he calculated that at the rate Soviet Jews were being permitted to emigrate it would take 300 years for the complete exercise. Meanwhile, the Jews remaining in the Soviet Union, he argued, still needed to retain their Jewish identity.

Goldmann's vision is apparently on the way to being realized.

Not only have high-ranking Soviet officials promised that 11,000 Jews will be allowed to emigrate but they have also made some striking concessions about Jewish rights within the Soviet Union.

According to Morris Abram, chairman of the U.S. National Conference on Soviet Jewry, the Soviets promised, among other things, to allow the import of Jewish religious books from all countries, to permit the opening of a kosher restaurant in Moscow and to authorize kosher slaughtering.

In addition, the terms of the agreement hammered out between Soviet officials and representatives of the major Jewish organizations, allow for the opening of synagogues in areas with demonstrated need. Rabbinical students will also be permitted to pursue studies abroad. The bans on the studying of Hebrew in the Soviet Union come under scrutiny in the new agreement.

This change in Soviet attitudes is apparently predicated on the willingness of American Jews to work for the reinstatement of the Most-Favored Nation status for the Soviet Union based on its performance.

From the point of view of the succoring of Soviet Jewry the arrangement is an appropriate one.

"I invite Arafat to dial 242338"

Weizman now coos like dove

By SHELDON KIRSHNER

Ezer Weizman was once a high-flying hawk. Now he coos like a dove.

Weizman, a minister-without-portfolio, is unique among Israeli cabinet ministers in that he advocates negotiations with the PLO.

Is he merely foolish or simply courgeous? Weizman, the former commander of the Israeli Air Force, wouldn't frame that question in such stark terms. He believes the time has come for Israel to negotiate with its enemy.

Weizman's views are startling because they fly directly in the face of mainstream Israeli thinking. Most Israelis look upon the PLO with a mixture of loathing and dread and would not countenance talks with it. On the official level, the PLO is regarded as nothing but a murderous terrorist organization. Even a moderate like Abba Eban, chairman of the Knesset's foreign affairs and security committee, has not suggested talks with the PLO.

Weizman, the nephew of Chaim Weizmann, Israel's first President, has no romantic illusions about the PLO, the bearer of contemporary Palestinian nationalism. But he feels that Israel, if it is to achieve peace with its Arab neighbors, has no choice but to deal with the PLO.

"You can only talk peace to your enemies"

It is uncertain how long Weizman has held this unorthodox view. But, for the public record, nearly four years have elapsed since he began giving voice to it.

In 1983, speaking on Israel Radio, he said it would be a mistake on Israel's part to assume that a settlement can be achieved without legitimate Palestinian representation in the peace process.

As he put it: "I am ready to talk to anyone who is ready to agree to cooperation with Israel and who is not planning all the time to destroy me. If (Yasser) Arafat recognized me, I would recognize him."

Several months ago, in an address to students in Jerusalem, Weizman stated bluntly: "I invite Arafat to dial 242338 in Jerusalem (the telephone number being a reference to United Nations resolutions 242 and 338, which Arafat has not publicly accepted) and to stop the shooting. Then I'll be ready to sit down and talk peace with him. People who say the PLO poses a danger to Israel's security make me laugh. To put it politely, that's nonsense."

"In general, we should remember that you can only talk peace with your enemies," he added. "Either you talk peace with your enemies, or you shoot at each other... I prefer to sit down and talk peace..."

Ezer Weizman

Weizman, whose radical approach to peace has greatly upset Prime Minister Yitzhak Shamir, his former comrade, believes that Israeli negotiations with the PLO should be conducted under the auspices of Egypt and should only begin if it recognizes the two key United Nations resolutions that call for a just and lasting peace, 242 and 338, and renounces terrorism as a means by which to achieve political goals.

He seems convinced that no viable alternative is on the horizon. "The PLO is of no consequence as a military factor," he said recently, "but politically, it is the most important element. In the present political situation nothing will move without it."

Weizman, who may well be right, bases his thinking on the assumption that Israel's preferred partner in peace, King Hussein of Jordan, lacks the courage and the will to defy the Arab world, particularly Syria, and work out a bilateral arrangement with Israel.

Weizman contends that the Jordanian monarch, however well intentioned he may be, will not, or cannot, stand alone. And since all his attempts to devise a joint political strategy with Arafat have failed so far, Israel should test the PLO, Weizman maintains.

It goes without saying that this solution, sensible or practical as it may seem to Weizman, has little chance of being adopted by Israel.

Even if Shimon Peres, the fairly pragmatic foreign minister, was willing or able to give it a chance to succeed, Prime Minister Shamir would no doubt veto it and bring the national unity government to the edge of dissolution.

Weizman, one of the architects of the 1978 Camp David Accords, may be too far ahead of his times.

Born in Tel Aviv, he obtained his pilot's wings in 1944 and in World War II served in Egypt and India with the Royal Air Force. Appointed chief of the Israeli Air Force in 1958, Weizman formulated the strategy that enabled Israel to wipe out three Arab air forces in the Six Day War.

In 1969, he retired, joined Herut, the right-wing party led by Menachem Begin, and became minister of transportation in the coalition government. A year later, when the government broke up, he and the other Herut ministers resigned.

Begin, who admired his military record, handed Weizman the chairmanship of Herut in 1971. Weizman, during this period, was a quintessential hardliner whose views, it is alleged, had already been eroded by the serious head wound his son sustained in the War of Attrition along the Suez Canal.

In the 1977 general election, Likud ousted Labor, thanks in no small part to Weizman's organizational abilities, and in gratitude, Begin named him defence minister. Weizman, as one of the leading members of the cabinet, welcomed Anwar Sadat to Jerusalem in November of that year. Sadat's historic visit changed Weizman, turning him into a full-fledged moderate.

Weizman was now convinced that, in Sadat, Israel had finally found an Arab leader with the strength and convictions to make peace. Weizman, who formed a genuine friendship with Sadat, became the main advocate of a full Israeli withdrawal from Sinai in return for a formal peace agreement with Egypt.

In 1980, Weizman left the cabinet, convinced that Begin had no interest in granting the Palestinians meaningful autonomy under the terms of the Camp David Accords.

Soon afterward, he voted against Begin's government in a Knesset motion of non-confidence. For this, he was expelled from Herut.

In 1984, he established Yahad, a middle-of-the-road party that managed to win three seats in the national election. Weizman, who had broken with Likud philosophically, now made the break formal when he announced that he would cast his lot with Labor.

Weizman hoped to be foreign minister under a government headed by Shimon Peres, but his ambition was dashed on the rocks of political expediency when Peres and Shamir agreed to a national unity regime.

He remains a gadfly in current cabinet

In the new government, Weizman became a minister-without-portfolio, responsible for Israeli Arab affairs and Israel's relationship with Egypt. Weizman built bridges of understanding between the government and the Arab community, and he labored assiduously to improve Israel's relations with Egypt, upset by the 1982 war in Lebanon.

Weizman was especially active in promoting an agreement with Egypt over the long-simmering Taba dispute, goading Peres and Shamir to resolve their differences so that concrete negotiations could get underway. In the spring of 1985, he infuriated Shamir, then foreign minister, and precipitated a mini cabinet crisis, by going to Cairo and discussing the matter with Sadat's successor, Hosni Mubarak. Condescendingly, Shamir dismissed his trip as a wholly "weightless" mission. In fact, it proved to be of some value.

Weizman, the only minister who voted against Israel's 1985 air raid on PLO headquarters in Tunisia, remains something of a gadfly in the current cabinet.

Still minister-without-portfolio, but no longer in charge of cultivating relations with Israeli Arabs, Weizman is a visionary who continues to speak with a distinctive voice in a government of diverse but ultimately similar voices.

To the chagrin of his opponents, Weizman intends to be Weizman.

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Opinion

Judaism gives him "unique reason for reflection" on refugee issue

"Canada will remain place of safe haven"—Weiner

By
JANICE ARNOLD

MONTREAL —
The bitter irony that a Jewish immigration minister, the first in Canada, is at least perceived as the man who has closed the doors on desperate people seeking a haven is not lost on Gerry Weiner.

"I am the man who says to so many 'You can enter this country of freedom, of security, of shelter and of hope. I am also the man who must say to so many 'You cannot enter this country, you have not qualified, you have not proven your worth to us, you have not proven your life is imperiled," Weiner said.

"Others may make the determination. They may look up the regulations, do the checking, consult the laws. But the responsibility and the ultimate decision is mine — and I am a Jew."

Weiner is very conscious of the fact that his being Jewish and the minister of state for immigration does makes a difference and should give him "unique reason for reflection."

Every time he puts his signature on a piece of paper that will change the course of some person's life, the minister says, he is "reminded of so many Jews in so many places in this world who will never have the opportunity of facing such change."

Gerry Weiner, minister of state for immigration, reflects upon the serious decisions he must make daily. [Howard Kay photo]

Basically, what Weiner and Employment and Immigration Minister Benoit Bouchard announced Feb. 20 is that all refugee claimants coming from the United States will have to wait in that country until a Canadian immigration hearing can take place, and that the so-called "B-1 list," a list of 18 countries, including the Soviet Union, Iran and several Eastern Bloc countries, has been cancelled. (Weiner adamantly denies anyone would be deported to the Soviet Union, however.)

All claimants are now processed in the same way, on a case-by-case basis; minister's permits are no longer issued automatically to B-1 applicants; false claimants may be deported back to these countries unless their life would be in danger or they face persecution.

The rationale is that such blanket protection of persons coming from certain countries made no distinction between the oppressed and oppressor.

Even with these changes, Weiner stressed, "We do not turn away, we do not expel, we do not deport genuine refugees in Canada, and we will not."

The measures are intended to exclude "those who have abused Canada's refugee policy; those who have sought in the system a way to shortcut the immigration process or to circumvent it entirely." Weiner will make no apologies for that. Among these are the so-called economic migrants or undesirables, such as criminal offenders or security risks.

He is, nevertheless, sympathetic. "I understand the impulse which drives a person to seek a better life for himself, for his family. But we simply cannot sanction that such people should be able to claim at will the right to enter Canada on the grounds of a persecution that simply does not exist."

False claims for refugee status are unfair to the tens of thousands who apply for immigration status legally, he said, as well as the genuine refugee waiting in line. The goal of the new "simplified system" is to root out false claimants before they get to Canada.

The measures have been effective in reducing the number of claimants: from an "unmanageable" 1,500 a week before their introduction to 300-400 per week in March, said Weiner.

Despite the way the issue has been covered in much of the media, Weiner said he has received a mostly positive response from people.

In 1986, only 5,500 of the 18,000 refugee claimants were found to be genuine, Weiner pointed out, adding that several levels of recourse are available to those whose claim is initially turned down, as in the past. As a result, only a very small fraction have been deported to date.

As for those claimants currently stranded in the U.S., Weiner said Canada is working with the U.S. authorities on a case-by-case basis to ensure that no claimant will be deported from the U.S. until he receives a Canadian hearing.

Deportation proceedings from the U.S. usually take up to a year and all claimants will receive a Canadian hearing within that period before a deportation order is issued, Weiner promised.

"We are doing all we can to help..."

Weiner has been in the news frequently since he was appointed to the cabinet last June often for unpopular or questionable decisions. As his wife Judy prophetically told a Toronto reporter soon after his appointment: "Gerry is going to get clobbered."

None of the criticism he may have received has touched him as personally as the controversy aroused by the introduction Feb. 20 of changes in the way refugee status claimants are handled. Canadian Jewish Congress, B'nai B'rith and many individual members of the Jewish community have expressed concern about the government's handling of the refugee issue, from a humanitarian point of view.

The man who has read None is Too Many (a book about Canada's refusal to accept more than a token number of Jewish refugees during the 1930s and 40s) not once, but twice, bristles at any comparison between government policy during that period and his "control package" designed to curb abuse by false claimants.

"I have done nothing morally wrong. I have done the right thing. We are doing all we can to help real refugees," said Weiner in response to Rabbi Gunther Plaut's contention that the new rules are "effective practically and defective morally."

Nor can he see any contradiction between his strongly stated belief that Canada needs more immigrants and his vigorous defence of immigrants' contribution to the economy and cultural fabric of this country, and the action he has taken. He usually reminds audiences of his own "humble beginnings," growing up on St. Urbain St., the son of a watchmaker.

Weiner says he takes personally charges from some quarters that the government took the action it did because of an anti-immigrant mood in the country, rooted in bigotry.

"As a second-generation Canadian (of Eastern European Jewish background) whose family and himself would probably not be alive today were it not for coming to Canada, I do not act out of motives of prejudice or racism, and I do not serve in a government in any way whatsoever influenced by such feelings."

Weiner admits the measures are "extraordinary" but emphasizes that they are temporary. Reforms are before the cabinet which will permanently affect how a refugee is determined. New legislation, he said, will shortly be introduced in the House of Commons, at which time there will be ample opportunity for Canadians to comment.

While he would not discuss details of those reforms, Weiner emphasized: "Whatever system or proposals, reviews or processes we adopt, Canada will remain a place of safe haven, a sanctuary inviolate, for every genuine refugee who comes here."

Says formal U.S. guarantees not necessary

Formal guarantees from the U.S. that those claimants returned from Canada to the U.S. will not be deported before they get a hearing are not necessary, Weiner said, in reference to a demand that has been made by Canadian Jewish Congress. "The U.S. is our ally, a haven for the persecuted, the leader of the free world. They will do what is right."

Critics of the government should also bear in mind that Canada by itself cannot solve the plight of the many millions of refugees in the world, he added.

Weiner recites the following facts about Canada's generosity towards refugees: this year alone, Canada will contribute $50 million to the United Nations High Commission for Refugees, in addition to $16 million in food aid and sponsor 12,000 refugees selected overseas at a cost of some $110 million.

One thing Weiner has achieved which he set out to do when he became junior immigration minister is provoke a public debate on the type of country — demographically — that Canadians want.

He is doing all he can to keep the dialogue going, speaking at every public forum to which he is invited, in the hope of persuading everyone that Canada needs immigrants and clarifying policy.

This year, Canada has set an immigration quota of 125,000 new immigrants, up from the target of 115,000 in 1986. (The government came "very close" to achieving last year's goal, Weiner said, after a recent "administrative review" of backlogged cases.)

"This is not the action of a government committed to closing the doors. And because we are 100% committed to reaching the immigration targets we have set, we have also introduced new measures and new personnel to ensure the immigration process is significantly improved."

Despite the pressures, Weiner says about his job that he is "more enthusiastic than ever; I never knew the type of challenge it would be.

"There are many more jobs in this government which are considered more important, more prestigious, more powerful. But is there any job really more important than the one which takes responsibility for one's fellow men and women?"

Anti-smokers' energy needed on other fronts

By
ELAINE KAHN

A group of researchers has suggested that the yellow evening primrose, rich in extractable Vitamin E oil, could be a viable substitute for tobacco in southwestern Ontario's demoralized tobacco belt.

The proposal comes not a moment too soon, as far as I'm concerned. I always wanted to be a primrose, but grew up into a smoker instead.

Primroses were what the oldest girls got to be every year in our final ballet school pageant. They looked so beautiful and grown-up in their pale yellow tutus — I couldn't wait for my turn. And I didn't — I detested ballet lessons and left after being a violet. The only thing I ever got out of ballet is a life free of people telling me to stand up straight.

Smoking, of course, has not been as beneficial for my body, though it made me stop biting my nails.

I no longer defend my habit, and myself and I have daily arguments over setting a date to try, yet again, to quit and what new habit to bring in as a substitute. There are, after all, only so many celery sticks one can eat in an hour and they have a limited purse-life.

I no longer smoke at meetings, unless someone with more seniority whom no one would dare yell at lights up first (you know who you are). I even try not to smoke in the same room as other people in my own house and I tried not to blanch too visibly when I recently overheard a fortyish woman say her parents were guilty of child abuse because they were smokers.

That's a very strong way to put it, but, I suppose, not off the mark — by now, I even feel guilty smoking near the dog and I fear abduction by animal liberationists. Sometimes I wonder if I feel guilty because I smoke or smoke because I lead such a blameless life I'd have nothing else to feel guilty about and would then not be allowed to be a Jewish writer.

There are really only two big points about the fight for a smoke-free world that do make me pause. One could be called the primrose option. No one is volunteering to pay farmers not to grow tobacco and the farmers are a bit reluctant to attempt anything new, having already tried and failed to get corn, peanuts or soyabeans to succeed in their area. Surely we owe it to them to make sure they don't end up with clear lungs but nothing to eat.

And now point 2. Smokers are people our own size, easy to pick out and fight against, and there is a tremendous amount of time and energy going into that everywhere right now. But, when the fight is over, I hope the people waging it aren't burned out, because their services are needed on other environmental fronts. It's not as easy to fight corporations and governments to stamp out great environmental dangers one has not yet personally choked on, like acid rain and mushroom clouds, but I'd hate to see all that momentum go to waste.

Butting in is often as necessary as butting out.

Opinion

Wilhelm Marr eventually "repented"

The man who gave world the term anti-semitism

By
SHELDON KIRSHNER

Wilhelm Marr's name appears in very few history books. Most historians do not even honor him with a modest footnote. But Marr, one of the founders of modern anti-semitism, should not be consigned to the dustbin of history. We should know our enemies.

"Marr has earned the right to be examined," writes Moshe Zimmerman in his biography, *Wilhelm Marr: The Patriarch of Anti-Semitism (Oxford University Press, $29.95).* "Here is a man who is intelligent, analytical, universal, and learned, a man who fought fanatically for his opinions."

Zimmerman, chairman of the Hebrew University's history department, acknowledges that Marr does not occupy "a central position" in the pantheon of anti-semitism. Propagandists like Adolf Stoecker, Heinrich von Treitschke and Houston Stewart Chamberlain are better known than Marr as "the pivots of the first wave" of 19th century anti-semitism.

But Marr (1819-1904), a German politician and journalist, was not exactly a minor figure without any merit. In 1879, he coined the term "anti-semitism" and founded the short-lived Anti-Semitic League (Antisemiten-Liga), historically important as the first attempt to create a popular political movement based on anti-semitism. Marr, too, published two fairly influential books (*The Jewish Mirror* and *The Victory of Judaism Over Germanism)* and he exerted a great influence on Theodor Fritsch, the racist whom the Nazis eulogized upon his death in 1933.

Born in Hamburg, the son of a famous actor, Marr began his political career as a democrat and fighter for the emancipation of all oppressed groups, including the Jews. But, as Zimmerman points out, his radicalism and republicanism were at the root of his evolving negative image of the Jews. Marr was deeply disillusioned with the outcome of the 1848 revolution, disappointed that the liberal constitution formulated by the fleeting Frankfurt Parliament (which passed an ordnance on Jewish equality) had not produced movement toward a true German republic.

Marr focused his anger on his rival, Gabriel Riesser, a Jewish politician in the forefront for Jewish emancipation. For Marr, Riesser represented the shortcomings of liberal revolutionaries: Riesser supported the constitution of the Frankfurt Parliament and backed the Prussian king, Frederick William IV, as German emperor, and this was abominable to the radical Marr.

According to Marr, the Jews had used the revolution, betrayed it in fact, strictly for their own selfish ends.

Wilhelm Marr

Marr's gradual descent into political anti-semitism was also the result of his interest in a debate on civil marriage in Frankfurt. Reform Jews there wanted to change an absurd situation under which they could not enjoy full civil rights unless they were registered in the Jewish community. Marr, believing in the elimination of religious differences, supported the bill they submitted, and wrote a book calling for the "complete fusion of Judaism with Aryanism," *The Jewish Mirror.*

Written in a style reminiscent of anti-Jewish writings from the Enlightenment, *The Jewish Mirror* was an assault on Orthodox Judaism. In Marr's estimation, it was an act of philo-semitism.

Described by Zimmerman as his "major attack on Judaism," *The Jewish Mirror* stated that the Jews are a "state within a state" who display such characteristics as greed and ambition and who believe that they are a racially pure people. A radical atheist, Marr advocated the total assimilation of the Jews, but argued that their full emancipation would be a sham unless their "Jewish essence" was changed.

Since he did not think that the Jews' "essence" was changeable, the logic of his ideas led him to the belief that Jews were not worthy of being emancipated. So it was not surprising that Marr presented the rights demanded by Jews as coercion of the majority by a minority.

After the publication of *The Jewish Mirror,* Marr lurched into a new kind of anti-semitism based on racism rather than religion. He warned against the "mingling of Aryan and Semitic blood," stated that the Jew is really a white negro and decreed that mixed marriage "spoils" the race.

Not surprisingly, Marr subscribed to Zionism, but the "Zionism" he proposed was of a different stripe. *All* Jews, he said, should go to Palestine. There was, however, a problem. Marr did not believe that Jews were Zionistically-inclined, and so he called for their isolation. This objective could be achieved through a boycott of their businesses, a severance of social relations with Jews and a separate Jewish education system. Perhaps in this manner "the Jews would disappear... never to return."

For all his anti-Jewish venom, Marr claimed that he harbored no special animosity against individual Jews. He admired the poet Heinrich Heine, for whom conversion to Christianity had been a passport to European civilization; two of his wives (he had three in all) were of Jewish ancestry, and two of the editors and publishers who employed him were Jews.

Rivals who disliked him jumped to the conclusion that he was Jewish. "This claim was unfounded," writes Zimmerman, "and was only one in a chain of pathetic attempts to strike at famous anti-semites by denouncing them as Jews, as men whose special psychological background made them prone to self-hatred."

It is possible that this claim is a function of Marr's disavowal of political anti-semitism in the waning years of his life.

In his memoirs, *The Testament of an Anti-Semite,* Marr returned to the social radicalism that had guided him in his youth. Rather than blaming all the ills of the world on Jews, he confessed that industrialization and modernization were actually the cause of society's problems.

The "repentant" Marr had come full circle, although he continued to hold private beliefs that can only be termed as anti-semitic. He still believed that the Jews ruled the world, but now he complimented them for their cleverness and energy. He still toyed with the idea of Jewish emigration, but he had ceased to think that this was a practical panacea.

Marr spent the last eight years of his life bedridden, and forgotten, and he died in the same year as Theodor Herzl, the progenator of political Zionism. Anti-semites who followed in his footsteps downgraded his contributions to their cause. Theodor Fritsch, editor of *Anti-Semitic Catechism,* did not bother to cite him more than once and neglected to mention the dates of his birth and death next to his name.

Hans Gunther, the Nazi expert on racism, deplored Marr's invention of the term anti-semitism — saying that it failed to differentiate between Jews and Arabs. Like all Nazi ideologues, he preferred the expression anti-Judaism.

In 1944, a Nazi publication dealt the coup-de-grace to his reputation, such as it was, by stating that "the concept anti-semitism, which was coined by the descendant of the Jews, Wilhelm Marr, is unsuitable, if only for the reason that there are other peoples with Semitic languages, such as the Arabs, who stand in complete opposition to the Jews."

A reader will easily savor the delicious irony that brought Marr into such disrepute among the Nazis, the logical carriers of his inane notions. Moshe Zimmerman's monograph is a fair introduction to the life and times of this anti-semitic publicist, but it is not a definitive study. The hard facts are there, but the book is all but inaccessible to the average reader, having been written in a turgid prose style that at times is extremely difficult to navigate.

A pity.

His influence "reverberates beyond time"

Moses: indisputable hero of Passover

By
BERNARD BASKIN

Although his name has been sedulously kept out of the Haggadah — with only one passing mention — Moses is the indisputable hero of Passover. He is unique, a paladin, a prophet "whom the Lord knew face to face."

Obdurate, unswerving in his sense of mission, unbowed by the outbursts and onslaughts of an untried and stiff-necked people, Moses trekked from bondage to freedom — as he still marches triumphantly through history.

It is no wonder that the inspired writers of scripture envisioned his countenance ablaze with light, or that Michelangelo chose to make of him a demi-God complete with horns.

Many and varied had been the praise bestowed upon the son of Amram. Heinrich Heine exalted: "How small Sinai appeared when Moses stood upon it." For Henry George, the eminent economist, Moses was the constructive statesman "who laid the foundation of the Hebrew Commonwealth." Achad Ha'am described him as the archetype of Jewish prophesy in its purest and most ideal form.

Eloquent Elie Wiesel declared him to be the most solitary and powerful figure in biblical history. ". . . no individual, ever, anywhere, accomplished so much for so many people in so many different domains. His influence is boundless, it reverberates beyond time. The Law bears his name, the Talmud is but its commentary. Moshe Rabbenu, our Master Moses, incomparable, unequalled."

Moses and the Ten Commandments is an illustration from The Illustrated Children's Bible. [Religious News Service photo]

God when it is first proposed to him at the burning bush, often scornful of, and impatient with, the fear-ridden rabble of former slaves he was forced to lead and, at last, found unworthy to enter the land of his deepest longings.

Apart from the biblical account, there are no other historical references to Moses. Even the biblical narrative is sketchy and fragmentary. How was he brought up? When did he become aware of his Hebrew origins? What were his innermost thoughts about God and his people?

How did he react to the numerous acts of treachery and deceit that he experienced? How did he react to victory and grow through suffering? What were his thoughts at death?

And because the record is incomplete it should occasion no surprise that the interest of mankind in Moses did not end with his death. He entered into Jewish folklore, legend and Kabbalastic speculation, not to speak of his almost continuous inspiration as a source of art, music, and literature in both Judaism and Christianity.

What are some of the salient ideas that the Midrash, that vast body of rabbinic interpretation and commentary, stresses about Moses? In the first place he was reluctant to assume his role of leader.

His questions to God were endless: "Why not a heavenly messenger in my stead? Why not my brother Aaron who speaks better than I? What will my wife, family and father-in-law think? What shall I tell my fellow Jews when they ask difficult questions? How shall I win over the cruel and stubborn Pharaoh?" Yet, in the end, despite his multiple fears, the yet-to-be tested Moses accepted his destined role.

In the second place, the Midrash would have us believe that he was a persuasive advocate for his people. After the sin of the golden calf, Moses pleaded with God to avert the threatened punishment:

"Why does Your anger wax hot against this people? They were slaves of the Egyptians, a people who worshipped animals as their masters?" And he propounded the following parable:

"A father once obtained a trade for his son which brought him into contact with men of questionable repute. He soon adopted their habits. The father became incensed. But a friend pointed out that he had himself contributed to the misfortune of his son by bringing him into the association of evil-doers.

"The Israelites are like children, prone to adopt the manner of their elders, and if they are now destroyed there will be no chance for them to develop the better and higher life, to redeem the evil they have done, and to live by the law which Thou has proclaimed." Moses prevailed with his arguments.

In the third place, the Midrash teaches that Moses was an exemplary teacher. "When he exhorted the people, 'After the Lord your God shall ye walk' they took alarm at this formidable, even impossible task, imposed upon them. 'How,' said they, 'is it possible for man to walk after God, who has his way in the storm and in the whirlwind. The clouds are the dust of his feet, his way is in the sea and his path in the great waters.'

Dedication, endurance and "sheer genius"

Literary historian and critic, David Daiches, in his book Moses — the Man and His Vision portrays him as a rare individual whose dedication, endurance and "sheer genius as a leader" finally brought his people to within sight of the Promised Land.

The name of Moses is forever associated with the Decalogue. It was under his leadership that the eternal covenant was made between an entire people and God which is incorporated in the concept of monotheism.

Yet, despite his undoubted greatness and singularity, the Pentateuch, as well as the teachings of Talmud and Midrash stress his humility and fallibility.

Just consider: He was married to the daughter of a pagan priest, capable of killing a human being, hesitant about his ability to fulfil the will of

A giant of a spirit walked the earth

Moses explained to them that to walk after God meant to imitate humbly His attributes of mercy and compassion by clothing the naked, visiting the sick, and comforting the mourner."

Finally, the Midrash teaches that Moses was greater than Adam, Noah, Abraham, Isaac and Jacob and concludes that "whether we consider his great meekness, his wisdom, his prudence, his freedom from envy, his gentleness of disposition, or the sweetness of his nature, he was above everyone, and the one man qualified to bless Israel." And they assert that heaven and earth wept at his death.

Thirty-two and a half centuries ago a giant of a spirit walked the earth. The Jewish people, beneficiaries of a priceless patrimony, still exult in their leader.

Opinion

The seder becomes a spectacular experience

Passover the pinnacle of Jewish celebrations

By
J. B. SALSBERG

It's Passover again and this occasion is, in my view, the happiest and most meaningful annual Jewish experience in our calendar. It is also, I believe, the once-a-year event that creates more Jewish awareness, pride and identification among our young than most other national events of the year.

J. B. Salsberg

But that assumption is true only if the first two nights of Pesach are not reduced to only special "dinners" when kneidlech are served or if they don't become just another family reunion.

Pesach, as they might say, has everything going for it. It occurs when the long winters come to an end and the balmy spring breezes bring good cheer and renewed faith in nature's readiness to provide for the continuity of life.

To some, Passover may only mean a Jewish counter-balance to the religious Christian Easter that engulfs Jewry at about the same time. That may be why so many refer to Passover as "the Jewish Easter." But for the preponderance of our folk Pesach is correctly understood as being the celebration of our liberation from Egyptian slavery, the beginnings of our nationhood.

The story from the Haggadah is lusty, vigorous and lingering

Our forefathers understood the significance of this occasion and they have elevated it to the pinnacle of Jewish celebrations. Thus there evolved through the ages of Haggadah which, in terms of the then prevailing thoughts, tells the story of the Exodus from Egypt but also details the symbolic acts that should be performed at the Passover seder as reminders of what happened before and during the exodus.

The Haggadah is obviously slanted towards the young, the children gathered at the family table. The seder thus becomes a spectacular experience for young and old. It is the youngest at the table who launches the dramatic proceedings by asking the head of the family to explain what the seder and its once-a-year behavior pattern really means. The reply unfolds the tale of our exodus.

For the young the seder is an unforgettable experience. It is a dramatization of history in which every member of the family participates. There are no performers and viewers, the entire family performs and it is also its audience. There are heroes and villains, battles and miraculous victories.

The Passover food is different and full of symbolism. It is all so fascinatingly wonderful! The story from the Haggadah, portions of which is recited by family members, especially the Chad Gadyou, is lusty, vigorous and lingering. The young carry memories of such seder experiences throughout their lives, regardless of their later orientations and beliefs.

When saying all this I do not mean to negate the importance of the large-scale, communal sedurim that take place in synagogues or other public places. They serve their purpose and they meet the needs of many people who are unattached to families or, who for other reasons, are unable to conduct the family type of seder. But I can't imagine that the children who attend such mass sedurim can ever feel the sense of personal involvement that their counterparts do at the smaller family celebrations.

My own experiences at the ever-increasing participation at our family seders (three generations, kein ayin horeh, plus some friends), leads me to believe that the family seder is the most desirable and the most effective manner of linking generations and strengthening the identification ties of the rising generations with our cultural and national past.

So: Each according to his or her possibilities of marking the great holiday that celebrates the exodus. To those who may not want "the bother" and the "dislocations" that a family seder may cause I venture, with all respect, to suggest that they reconsider and that they return to the traditional family seder. Their children and grandchildren will, in later years, be grateful to them.

Finally . . . whatever you may do, have a very happy Pesach. Chag samayach!

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address, phone number and handwritten signature.

* * *

BELLY CRAWL TO CARDINAL

Will there ever be an end in our Jewish community to the banalities of presenting plaques and hollow recognition under any pretext?

I refer to the March 12 B'nai B'rith delegation to G. Emmett Cardinal Carter.

They gave thanks to his church for a projected closing in two years of a convent built on the Auschwitz camp site.

One would think that desecration of the site in the first place was an outrageous affront to the sensitivities of the Jewish people — vulgar in its choice and shameful in its persistence.

It smacked of the Middle Ages, when churches were built on sites of synagogues, mosques or other shrines.

It is painful to see members of a Jewish organization crawl on their bellies for the sake of cheap publicity and self-aggrandizement.

W. Rosen
Toronto

* * *

HURRAY! KAHN BURNED OUT

Re Elaine Kahn's March 12 column headed "Memo to 'I'm not a feminist' professionals":

The best news in your edition was her remarks that she is burned out and, hopefully, will spare us her articles for some time to come.

Of course, a good Jew cannot "cross his fingers."

Does Elaine not realize the harm she is causing to the women's movement, to her husband's career, and the organization he represents; but, worst of all, to Judaism in general?

Vern Morrison
Toronto

* * *

HURRAY! KAHN AIDS CANTORESS

Congratulations to Elaine Kahn for her Feb. 26 article headed "Here come the Conservative women cantors."

With the approach of my 75th birthday, I found an alternative.

I went to Congregation Dorshei Emet (Reconstructionist), where I was honored with an aliya and chanted the haftorah on Shabbat Pesach — a very exciting day for me, my family and my friends.

I join Elaine Kahn in a *l'chaim* to women rabbis and women cantors. May their numbers multiply!

Sema Goldenblatt
Montreal

* * *

DENOUNCES RABBI

I write regarding Dr. Leon Steiner's March 12 letter in which he praises the "Lubavitcher Rabbi's unprejudiced logic and rationality." He goes on to write: "We are privileged to possess a Lubavitcher Rabbi who fearlessly guides us in the Torah path."

I beg to differ.

It appears that Dr. Steiner is content to follow the infallible Rabbi Schneerson, whose views on medicine, psychiatry and other subjects he considers sacrosanct.

I choose to ignore, and, in fact, denounce any and all of the Rabbi's pronouncements because of one simple fact.

In one of the Lubavitcher Rabbi's books, *Emanu Umada*, in answer to a question about why God allowed the Holocaust to take place, the Rabbi's answer is the following:

Just as a doctor, to save a human life, decides to amputate a poisoned limb, so the Holy One ordained that six million Jews should die because God chose to punish Jewry for disobeying His commandments.

In answer to a further question about why God allowed very pious Jews among the victims of the Holocaust to die, Rabbi Schneerson wrote: "God knows what is before Him and wants *the best* for Israel. It is, of course, clear that whatever He did, *He did for the best*."

In the face of these statements, which practically justify the murder of millions of our people, will Dr. Steiner also applaud the Lubavitcher Rabbi's unprejudiced logic and rationality on the subject of the Holocaust and its Jewish victims?

Jay Jacobs
Toronto

* * *

CALL SPADE A SHOVEL

A number of weeks ago, The CJN publicized a challenge by Reform Judaism's Dow Marmur to the Orthodox rabbinate.

The two Israeli Chief Rabbis invalidated Reform Judaism in no uncertain terms, and Marmur challenged the Orthodox to dissociate themselves from the Chief Rabbis' divisive comments.

I was troubled by the silence in the Orthodox community, and approached my own spiritual mentor.

Rabbi D. Schochet informed me that no response was necessary. He took his cue from remarks made by two prominent Reform leaders.

Rabbi Joseph Klein, rabbi emeritus of Temple Emanuel, Worcester, Mass., and former editor of The Journal of Reform Judaism, writes: "The Reform movement . . . has done everything in its power to destroy any possibility of achieving Jewish unity through its rejection of the laws that govern marriage, divorce, and conversion. . . . It is inevitable that we will cut ourselves from the main body of Judaism."

Prof. Jakob Petuchowski, of the Hebrew Union College, writes: "If I were an Orthodox rabbi, I would not be frightened at all by the increased numerical strength periodically claimed by Reform spokespersons. I would simply sit back for a while and watch Reform Judaism vanish from the Jewish scene. For, in terms of its religious contents, that is indeed what Reform Judaism is doing."

I admire the foresight of these Reform leaders to "call a spade a spade." I wish Dow Marmur would do the same.

Leonard Stein
Thornhill, Ont.

* * *

Viennese-born Jewish actor Erich von Stroheim, famous for his portrayal of Nazis and Prussian officer types, is shown here (right) with actor friends in an early silent film.

VON STROHEIM PLAYED NAZIS

I recently saw movie actor Erich von Stroheim in TV revivals of two old films, playing a Nazi villain in *So Ends Our Night* and an oldtime silent movie director in *Sunset Boulevard*. To settle a bet, was he Jewish?

Eric Stein
Toronto

Editor's note: Yes, he was. Stroheim (1885-1957) was born in Vienna bearing the extravagant name of Hans Erich Maria Stroheim von Nordenwall and went to Hollywood in 1907. He made a name for himself as a pioneer director of silent films, including Queen Kelly and the unreleased Greed. He then became famous for his portrayal of Prussian officer types, and before his death portrayed Rommel in Five Graves To Cairo.

* * *

EQUATES GAYS WITH JEWS

Behind the Lubavitcher Rebbe's statement that homosexuality is a "sickness" is the implication that homosexuals cannot feel or express love, and that "pleasure and gratification" are the only motivation in their emotional/sexual relations.

Many homosexuals are searching for and find a permanent relationship. Heterosexuals have no monopoly on affection and love.

There is, of course, the matter of the Torah prohibition against homosexual acts. But the vast majority of homosexuals no more choose their sexual orientation than heterosexuals — or Jews choose to be born Jews.

Homosexuals, too, are created in the image of God. Furthermore, not everyone can observe every *mitzvah*; the perfect Jew has yet to be invented.

So let it be remembered that Jews, who have suffered more persecution for being different than most other nations, should at least learn a lesson of tolerance.

A depressing similarity exists between the statement of the Lubavitcher Rebbe on homosexuality being a "sickness" and the "rationale" of the anti-semites: homosexuals do not acknowledge their "malady," just as Jews are "blind" to the coming of the "Messiah."

K. David Brody
Montreal

* * *

HOLOCAUST SURVIVOR'S PLEA

In recent weeks, the pages of The CJN have contained a higher than average number of stories on Nazi war crimes.

I would like to draw your attention to the little publicized, but equally important, ongoing activities of men like Holocaust survivor Joseph Riwash.

Mr. Riwash was a guest speaker at Vanier College recently. By basing his lectures on his own real-life experiences, he has done much to spread several important messages.

These messages are that: Our civilized society requires the relentless pursuit of those who have committed crimes against humanity (both Jewish and non-Jewish victims).

Entire ethnic communities must not be held responsible for the crimes committed by individuals.

Neil Caplan
Montreal

* * *

MEMBERS CHOOSE OWN PARTY

Contrary to the article which appeared in The CJN of Feb. 19, headed "Mapam affiliate launches drive for delegates," neither the Reconstructionist Synagogue of Montreal (Congregation Dorshei Emet) nor the Federation of Reconstructionist Congregations & Havurot knows of any formal links between our movement and Mapam (Friends of Pioneering Israel) in Canada.

There are, of course, some issues such as religious pluralism, on which we share common views.

Institutionally, however, the Reconstructionist movement remains unaffiliated with any one Zionist political party. We encourage individual members to affiliate with the Zionist organization which best reflects their own views vis-a-vis Israel.

Rabbi Ronald Aigen
Fran Croll
Montreal

World-National

Full rights sought

ATLANTA (JTA) — The Conservative branch of Judaism will file two briefs in Israel's Supreme Court to obtain full rights for its rabbis to perform marriages and for their converts to be accepted under Israel's Law of Return.

Rabbi Kassel Abelson, president of the Conservative Rabbinical Assembly, told delegates at the assembly's 87th annual meeting that he has just returned from Israel where he learned from leaders of the Masorati Movement (Conservative Judaism in Israel) that two court cases are being prepared — one which involves a test case for the recognition of a Conservative convert from Chile and another seeking the right of Conservative rabbis to register any marriages performed in Israel.

Abelson asserted that Israel must be pressed to "fully enforce the present Law of Return, which accepts the conversion of any rabbi recognized by his community or affiliated with a major rabbinical organization." He stressed that "we must fight vigorously for the rights of all rabbis — Conservative and Reform — and their synagogues to be fully accepted without discrimination."

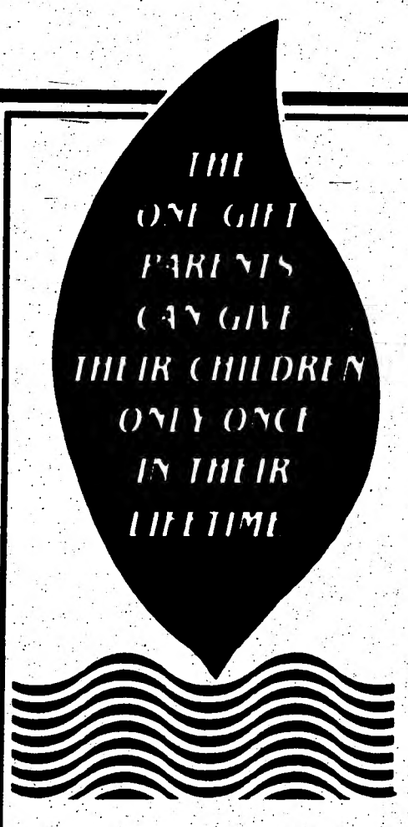
Orthodox monopoly

Rabbi Wolf Kelman, executive vice-president of the assembly, said: "We should continue to press for the separation of politics and religion in Israel because history has taught us it corrupts both. At the present time the Orthodox rabbinate in Israel holds a monopoly on matters of marriage, divorce and child custody. What we need in Israel is a separation of church and state."

A resolution before the convention takes a tough position towards any member of Israel's Knesset voting to change the current Law of Return. Two years ago, at their annual meeting in Miami Beach, the Rabbinical Assembly voted to boycott 51 members of the Knesset who at that time voted in favor of changing the legal status of Jewish converts.

The Rabbinical Assembly's resolution calls for a freeze on this boycott.

Turning to the Jonathan Pollard spy case, Rabbi Abelson supported a full investigation in Israel and agreed with others that the incident will not "seriously" affect Israel-American relations. "It will take time to heal the breach of trust but the breach will be healed," he observed. At the same time, Abelson called for a study of the effect the Pollard case has had on American Jews.



בס"ד לפני ה' תטהרו! (ויקרא טז: ל)

Rabbi Akiva says: "How fortunate are you Yisrael, before whom do you purify yourself? Who purifies you? Your Father in heaven!..." And it says, (Yirmeyahu 17:13) "Mikveh Yisrael" = "The hope of Israel is the L-rd", just as the Mikveh spiritually purifies the impure, so does the Holy One Blessed Be He purify Israel. (Mishnah, Yoma 8:9, 85b)

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Rosh-Yeshivah, Torah Vodaath

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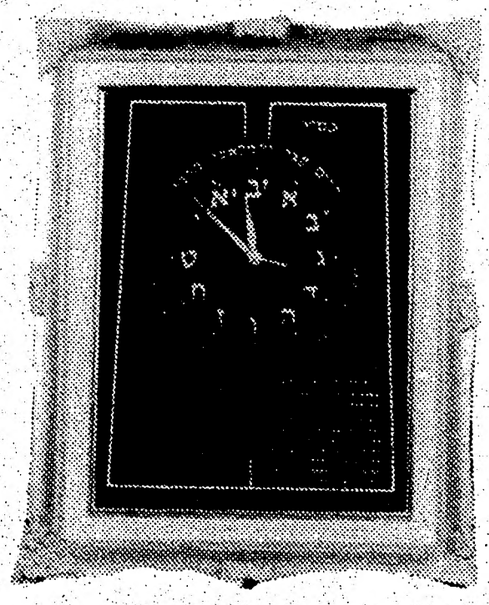

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World-National

U.S. may not restructure debt

Israel could lose millions

By
WOLF BLITZER
WASHINGTON —

In a major setback for Israel and Egypt, a key Congressional subcommittee has rejected the Reagan administration's proposal to restructure those countries' huge debts to the United States.

Israel stands to lose $300 million next year alone and as much as $2.5 billion over the next decade unless the legislation approved last week can be reversed. Egypt, whose overall debt to the U.S. is less than Israel's, will lose slightly less.

Congressional observers agreed that the action was designed in part to punish Israel for the Jonathan Jay Pollard spy scandal.

Democratic Representative David Obey of Wisconsin, chairman of the House appropriations subcommittee on foreign operations, offered an amendment to postpone any administration debt-relief action in advance of full Congressional hearings.

The two main beneficiaries of the debt relief are Israel and Egypt.

Obey's panel quickly approved the measure as he and other members charged that the administration was trying to evade full Congressional authority by unilaterally advancing the proposals.

Late last year, the Reagan administration came up with a scheme to help Israel and Egypt in repaying the interests on outstanding military loans to the United States.

The administration's complicated proposal, which did not require any new legislation, would have allowed both countries to reduce their annual repayments to the U.S. over the next 20 to 30 years while accepting a lump-sum "balloon" repayment at the end of the overall period. But that is now up in the air.

Neither Egypt nor Israel had yet actually accepted the administration's two separate options for such debt relief but senior officials from both countries believed that the options still represented a solid foundation from which they could bargain for yet more relief.

Israel, in fact, was quietly letting Egyptian leaders take the lead in pressing Washington for better terms. Israeli officials, however, made no secret of their strong desire to take advantage of the administration's willingness to restructure Israel's debt to the U.S., which this year will come to just more than $1 billion in repayments of principal and interest.

The debt-relief idea had originally been raised in 1985 by Democratic Senator Daniel Inouye of Hawaii and Republican Senator Bob Kasten of Wisconsin, the chairman and ranking minority member of the Senate appropriations subcommittee on foreign operations. But in December of that year, they suddenly withdrew their legislation shortly after Pollard, a U.S. Naval Intelligence analyst, was arrested on charges of spying for Israel. They felt that they no longer had the votes to push it through.

Late last year, however, the Reagan administration itself effectively revived the Inouye-Kasten proposal. Under a complicated procedure developed by the administration, no additional appropriations would be required by Congress. The federal budget would not be affected.

But all of that now is up in the air, according to pro-Israeli observers in Washington who were clearly surprised by Obey's amendment and its speedy passage.

Obey had charged that the Administration's proposals represented "back-door aid" and that Congressional leaders should first take a closer look at the entire scheme.

Jewish role stressed in discovery of America

NEW YORK (JTA) —

A high-ranking Spanish government official said here recently that his government plans to stress the contribution of Spanish Jews to the discovery of America in the course of the quincentennial celebrations of the event in 1992.

Luis Yanez, Spain's secretary of state for international cooperation, said at a special briefing with Israeli reporters and the Jewish Telegraphic Agency that he visited New York specifically to meet with Jewish organizational leaders. He said that he discussed with leaders of the American Jewish Committee, the American Jewish Congress and other organizations his government's plans to reinvoke the role of the Jews in the discovery of America by holding seminars, discussions and congresses and by publishing information on the issue.

"The response of the Jewish organizations was very positive," Yanez said in reply to a question. He said that he discussed with the American Jewish Committee the possibility of jointly sponsoring a major seminar, at a major university — probably Columbia in New York City — to commemorate the quincentennial celebrations.

The Spanish minister, who is the president of the Spanish National Commission for the Quincentennial Celebrations of the Discovery of America by Christopher Columbus in 1492, said his government is interested in publicizing the role of Jews in general in the formation of modern Spain and its culture.

Historic occasion

"For many years we experienced disinformation regarding the role of Jews in modern Spain," he asserted. He said, in reply to a question, that during the decades of Gen. Francisco Franco's rule in Spain "Jews were considered enemies of Spain," and their contribution to the country was ignored.

Two years ago Spain established diplomatic relations with Israel. Israeli Education Minister Yitzhak Navon visited Madrid last February and met with, among other Spanish officials, Yanez. Navon, Yanez said, agreed to serve as the president of the Israeli commission for the quincentennial celebrations.

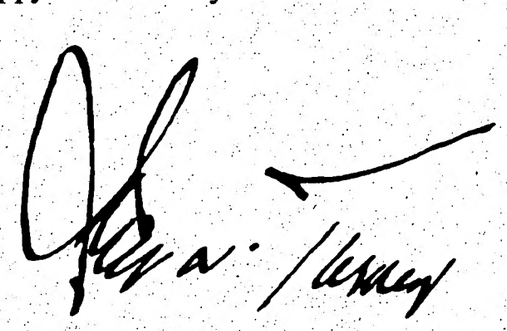
"Navon invited me to visit Israel and I accepted. I will go to Israel later this year," Yanez said. He said that "this historic occasion" of the quincentennial celebrations, is an opportunity to restore Israel's image in Spanish and Latin America, an image that was distorted because of lack of diplomatic relations, and to put into proper perspective the meaningful contribution of Jews to Spain.

The Spanish official denied, in reply to a question, that his government seeks closer ties with American Jews to advance its interests in Washington. "No, this is not our purpose," he said.

CANADA

LEADER OF THE OPPOSITION - CHEF DE L'OPPOSITION

On behalf of the Liberal Party of Canada
I would like to extend best wishes to all
members of the Canadian Jewish Community
for a happy and healthy Passover.



The Right Honourable John N. Turner

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World-National

Claims of criminal past

Finkel proclaims innocence

By
JANICE ARNOLD

MONTREAL — Abraham Finkel, the Montreal resident whose bid for landed immigrant status in Canada has been stalled by the government for seven years because of an alleged criminal past, has broken his silence.

Ottawa's The Citizen quotes Finkel in a recent front-page story in which he said he has never been convicted of a crime and that immigration department officials have been acting on erroneous information in denying him permanent residency.

The newspaper reports that it has obtained documents issued by Israeli police and the West German attorney-general that state Finkel has no criminal record in those countries. Other RCMP and immigration department documents also in The Citizen's possessions further corroborate Finkel's story, the newspaper says.

Although not reported in The Citizen story, Jewish community organizations, including Canadian Jewish Congress, B'nai B'rith, Jewish Immigrant Aid Services, as well as rabbis and prominent Jewish businessmen, last year pressed the government and particularly Gerry Weiner, who was parliamentary secretary to Employment and Immigration Minister Flora MacDonald until his appointment as junior immigration minister last June, to look favorably upon Finkel's case. They believed he was guilty of nothing and had been left in limbo long enough. (Finkel has an Israeli wife and a college-aged son.

In a series of articles since last November, The Globe and Mail has reported that Finkel (who was not named in early articles) has more than 20 criminal convictions in West Germany, Israel and Belgium from 1956 to 1974, according to immigration department documents that newspaper has obtained. The Globe has also reported that Finkel served several years in a Belgian prison for highway robbery.

In November, Weiner recommended to cabinet that Finkel be considered eligible to receive permanent residence status. Three former immigration ministers since 1980 had refused to grant Finkel such status; he was deemed undesirable because of his alleged criminal past, to which he steadfastly refused to admit.

Hunted Nazis, "capos"

Weiner told The Canadian Jewish News — in an interview shortly before the Citizen article appeared — he believes Finkel may have had one serious conviction, although he has doubts. Weiner said he took up Finkel's case when he believed the conditions had been fulfilled which could allow the government to declare him rehabilitated and thus eligible for landed immigrant status.

In a letter to the editor of The (Montreal) Gazette in December, following reports critical of his action on behalf of Finkel, Weiner wrote: "The full truth about (the Finkel) case is a matter that has been classified as 'secret' for some years now, by officials of the government. I am therefore not at liberty to discuss it.

"I can assure you that if and when we are permitted to disclose the information, you will find your reports to be erroneous."

Finkel denies ever having been convicted of a crime in Belgium, let alone serving time in prison. He says Belgium will not supply him with documents attesting to his innocence because he was never a citizen of that country. He explains what happened in Belgium this way:

Born in Germany, Finkel was a teenaged inmate of a concentration camp during World War II. He emigrated to Israel after the war and became a member of Nikama, a group of Israelis who sought out Nazi war criminals and "capos" (Jews who collaborated with the Nazis) to bring them to justice in Israeli courts.

In 1952 in Ostend, Belgium, Finkel tracked down a former capo, Albert Marian, who was by then a prominent politician in Flanders. Finkel said he met Marian on the street, and when Marian refused to go to Israel to be put on trial, Finkel "beat him up and left him there."

According to Finkel, Marian was later found by police, and because he was well known and did not want his past discovered, made up a story. Marian charged that he had been the victim of highway robbery, and Finkel was picked up by police. Marian, however, dropped the charges when Finkel threatened to reveal that he had been a capo.

Finkel, now 60 and described by the Citizen as a wealthy businessman, first came to Canada on a visitor's visa in August, 1979 to see his brother, his only surviving relative (most of his family perished in the Holocaust). In October of that year, he inquired about settling with his family in Montreal at an immigration centre.

He was told to apply outside of Canada and went to the Canadian consulate in Boston in January, 1980, applying under the entrepreneurial class. (He declared assets of more than $3 million.)

Finkel, whose number is not listed in the Montreal telephone directory, said he decided to speak to the media now because The Globe and Mail reported his name in a front-page story March 27.

On Aug. 1, 1986, Finkel said he signed a 3-paragraph statement, which was not an admission of criminality but "said he was the person referred to in a judicial record extract relating to 'incidents' in Belgium over 30 years ago. It did not explicitly mention crimes," The Citizen paraphrases Finkel.

The statement was prepared in the office of Employment and Immigration Minister Benoit Bouchard and signed by Finkel during a meeting with the minister.

The "incidents" apparently refer to Finkel's encounter with the man he called a capo.

A decision is still pending in a lawsuit Finkel filed against the immigration department in October, 1984 for the "humiliation and embarrassment" he has suffered because of the "fault, negligence, imprudence and want of care" of its officials.

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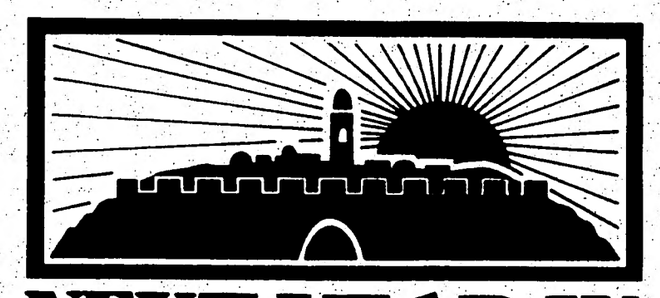
Faigie and Rubin Zimmerman



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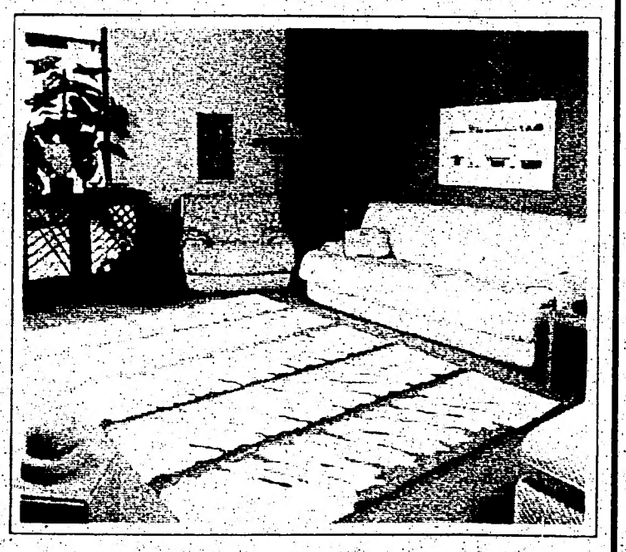

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Tragedy and total despair prompt Refusenik hunger strike

By
WENDY ROSEN

TORONTO —

Hunger striker Lev Elbert and his wife Inna continue with their fast which began more than a month ago.

He vowed in a recent conversation with Genya Intrator, chairman of the Inter-Religious Task Force on Human Rights, that they will remain steadfast "and will not stop until we have permission to leave."

Elbert told her that he was first to register with the new commission established by the Praesidium of Supreme Soviet to examine all cases of emigration refusal on national security grounds (CJN April 2). His review was slated for last week but at press time the outcome was not known.

Elbert said that 100 other Refuseniks had also registered with the commission.

(It is not known if this is the same body that the Soviets "reassured" two New York-based Jewish leaders — Edgar Bronfman, chairman of the World Jewish Congress, and Morris Abram, president of National Conference on Soviet Jewry — that they would create two weeks ago during meetings in Moscow. See separate story on page 6.

(However, hunger striker Leonid Yuzefovitch said that the commission will function in cooperation with three departments of foreign affairs — cultural-humanitarian, consular affairs and European security — and all the ministries and institutions where Refuseniks were employed.)

Elbert said that he and his wife, who both have health problems, managed to talk son Carmi, 16, out of joining their hunger strike "immediately" because they expect to get a response soon.

The Refusenik contends that his army service — he was in a construction battalion in 1973-74 — is the reason for his continued refusal. The couple launched the hunger strike because in two years, Carmi will be eligible for conscription and they fear that the teen's service will affect the family's ability to emigrate.

Yuzefovitch told Intrator, Marsha Slivka and her son Jonathan, who was recently twinned in a bar mitzvah ceremony with Yuzefovitch's son Menachem, that he began the strike because their situation had reached a state of tragedy and total despair.

Anatoly and Nataly Vasilevsky, former neighbors of the family of six — soon to be enlarged with a fifth child — in Toronto for the Slivka bar mitzvah — said the couple has created "a little Israel" in their apartment. As well, the family language at home is Hebrew.

This language capability was evident last week when Bea Rosenfeld, Rabbi Moshe Noiman and about 100 students at Ulpanat Orot (a girls' high school) placed a call to the family with the help of Intrator and Moshe Ronen, president of North American Jewish Students Network — the entire conversation was in Hebrew.

When told the North American press carried extensive stories that the USSR would allow 11,000 Jews to emigrate during the next year, Yuzefovitch said he knew nothing about it.

But he said to remind people that it's not the first time the Soviets have made such statements and to be careful about believing them, Ronen said.

Towards the end of the conversation, the students sang several Hebrew songs after which Yuzefovitch "said he was in tears it was so emotional for him."

Rosenfield said: "We told him we were in tears too — some of the girls had tears streaming down their faces."

The hunger striker asked Canadians to launch a strong lobby effort in Parliament because the Canadian government is in a position to put pressure on the Soviets to release those who've applied for exit visas.

The students then wrote cards to MPs and Prime Minister Brian Mulroney calling on Ottawa to direct the Canadian embassy to lobby for the release of Refuseniks. Some students also wrote to Yuzefovitch and longtime Refusenik Vladimir Slepak, whom they originally planned to call. The Russian operator told them that Slepak's wife Maria had given up waiting for the call and gone home.

In Washington, Slepak's son, Alex, now living in Philadelphia, is in the midst of a 17-day hunger strike begun March 27 near the Capitol building. The time frame represents one day for every year his parents have been in refusal. Vladimir, who has been called the spirit, heart and mind of the Soviet Jewry movement, allegedly possesses state secrets from a position he held 18 years ago at a research institute.

Also in Washington, Leon Charny's vigil in front of the Soviet embassy on behalf of his brother Benjamin's demand for treatment for cancer in the United States is continuing. As well, Moscow sources report that Charny's wife Yadviga and son-in-law Yuri Blank are continuing their hunger strike in support of Charny, the last of the original five cancer patients organized as the International Cancer Patients Solidarity Committee by Montreal oncologist Dr. Gerald Batist.

In other Soviet Jewry news, as part of Wilson Heights Lodge of B'nai B'rith Canada round-robin hunger strike in support of Lev and Inna Elbert, Jeffrey Stutts and nine members of Beth Ha Minyan Congregation were to hold a minyan on their fasting day at Toronto's Nathan Phillips Square.

Two longtime Refuseniks and Prisoners of Conscience will be allowed to emigrate for Israel next week. The two are Vladimir Tsukurman and Simon Shnirman.

British Prime Minister Margaret Thatcher wound up her 5-day trip to the Soviet Union last week with a breakfast meeting with three Refuseniks — Iosif and Inna Begun and Rosa Ioffe, wife of ex-hunger striker Alexander Ioffe.

"She said she raised the problem of Soviet Jews in her discussions, but the authorities said it is an internal affair of the Soviet Union," Mr. Begun said.

As a gesture of friendship, he gave her the Magen David he had made and worn during his imprisonment.

Community asked to pray for trapped Syrian Jews

TORONTO —

The National Task Force For Syrian Jews of Canadian Jewish Congress is asking families to recite a special Pesach prayer on behalf of Syrian Jewry.

In a letter accompanying the prayer, Judy Feld Carr states: "Because of the Syrian Jewish community's precarious situation, it seems that sometimes prayer is the only resort.

"Trapped hostages in their own lands, the Jews of Syria need all our help."

* * *

The following is the text of the prayer in English.

Merciful God, on this night of Passover, our thoughts turn to the bitter plight of our brethren in Syria who have been robbed of their physical and spiritual freedom and whose daily lot is of oppression.

May it be Thy will, our Father in Heaven, as Thou hast brought forth our forefathers from the land of Egypt, from the house of slavery, may Thy abundant mercy reach our brethren in Syria.

Bring this remnant of the Jewish People to the soil of a free country.

Reward them, oh Lord, with celebration of the Passover as prescribed by religious law. Next year in freedom. Amen.

* * *

Additional assistance to Syrian Jewry can be given through contributions to: Dr. Ronald Feld Fund for Jews from Arab Lands, Beth Tzedec Synagogue, 1700 Bathurst St., Toronto M5P 3K3.

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World-National

Sella move helps relations

By
JPFS & JTA

JERUSALEM — Colonel Aviem Sella's resignation as commander of the Tel Nof air base will improve relations with the United States, the highest echelons of the Israel government believe. But it may also increase pressure on the government to accept responsibility.

Speaking on Israel Television, Prime Minister Yitzhak Shamir said that Sella's recent resignation "will have a practical influence" on improving relations between the two countries.

Defence Minister Yitzhak Rabin, in a separate television interview, said that the resignation "removes an obstacle between the armies of the two countries."

The U.S. responded to Sella's resignation by lifting its restrictions against the base, the state department announced last week.

Rabin declared that Sella had resigned of his own free will, as Sella himself had said in his letter of resignation.

Rabin's words were echoed by Foreign Minister Shimon Peres, who called Sella's decision an act of courage undertaken without pressure from superiors either in the military or in the government.

Speaking to reporters during a helicopter tour of the Negev, Peres said that Sella's decision must be respected and "I admire him for it."

Former United States President Jimmy Carter, at the end of a 5-nation regional tour, told reporters in Haifa that Sella's departure was helpful, but that the affair could be brought to a conclusion "only with the revelations of the results of the investigations into the affair. If the results of the investigations are kept secret, it will be very serious," he said.

Sella has already been replaced at Tel Nof, an authoritative military source said, but the source would not identify Sella's successor.

Sella continues to live at the base and it is not yet clear what his next post will be.

In an interview in the Hebrew daily Yediot Aharonot, Sella was quoted as saying that he had not made a mistake in recruiting Jonathan Pollard and that he had resigned only because America wants a head.

"The day will come," he was quoted as saying "when not only military men will have to pay for mistakes."

But an Israel Army spokesman said that Sella had given no interviews and that the story about his remarks was an invention.

The general view in the Knesset was that Sella's resignation would not have a domino effect, and that none of the others involved in the Pollard affair would resign, until at least one of the two committees examining the affair had completed its work.

It was generally agreed that Sella himself would not have taken the step merely because of the constitutional implications of the Pollard affair.

He resigned, Knesset members said, for the reasons he had spelled out in his letter to Air Force chief Major General Amos Lapidot — namely the difficulties posed in his work as base commander by the American boycott. Without that boycott, he would still be in his post, the MKs said.

Yossi Sarid (Citizens Rights Movement) said that it was now up to the political echelons, who are Sella's superiors, to follow Sella's example.

* * *

The Israel Bonds Organization has taken a low profile in the U.S. since exposure of the Pollard spy case, its world president, Yehuda Halevy, disclosed.

Halevy told Israel Radio that the Pollard affair would cause a temporary suspension of Bonds activities among non-Jewish organizations, including commercial firms, banks and pension funds. Those bodies are said to account for 30% of annual Bonds sales in the U.S.

Halevy said at the opening of a Bonds conference in Haifa that a record $603 million worth of Israel Bonds were sold last year.

China-Israel ties linked to actions of the Soviets

JERUSALEM (JPFS) — **China might consider establishing diplomatic ties with Israel if the Soviet Union reviews its relations with Jerusalem.**

This is the assessment of West German government officials following the visit of the Chinese foreign minister to Bonn recently.

The assessment was conveyed to the political director-general of the Israel foreign ministry, Yossi Beilin, who was in Bonn at the same time as the Chinese official.

Speaking to reporters in Jerusalem, Beilin said that the recent meeting in New York between foreign ministry director-general Avraham Tamir and China's ambassador to the United Nations (CJN April 2) was an important milestone in the relations between the two countries, mainly because of the Chinese readiness to confirm publicly that the meeting took place.

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Reply in writing by April 17 to Personnel Department, League for Human Rights, B'nai Brith Canada, 15 Hove Street, Downsview, Ont. M3H 4Y8

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Happy Passover

HENRY BIRKS & SONS

Israeli high school students compare cultures

Whirlwind tour ends for teenage ambassadors

By
DAVID LAZARUS

OTTAWA —

Canada bid farewell last week to a delegation of Israeli high school students winding up a 6-week stay to exchange views and experiences with their peers in this country.

Four of the group's eight students — two French-speakers who were in Quebec, the other duo based in Toronto and southern Ontario — spent their final days in Canada visiting Ottawa, where they were hosted by the Jewish community and got a chance to meet some political leaders.

One of the highlights of the week was a half-hour meeting with Jean Charest, the federal minister of state for youth, at his Confederation Building office on Parliament Hill.

Charest warmly greeted Emmanuel Deuval, Liat Raphael, Efrat Goldberg, and Saggi Price. He spoke both in English and French with the students, who were clearly excited by the goings-on.

"This is the third time in my life I've worn a tie," commented Deuval, who with Raphael visited the French-speaking areas of Quebec. "The first time was my bar-mitzvah. The second was a B'nai B'rith dinner yesterday."

During the meeting, Charest traded notes and observations with the students about Israel and Canada and its youth.

He referred to them all as their nation's "ambassadors," and cited Israel's and Canada's common values and aspirations.

The minister was intrigued to hear that Israel has about 1-million francophones, and stressed the need for broader communication programs for young people.

The young people told Charest they were most pleased with the "openness" of Canadian society. They were particularly impressed with the "welcome reception" they received wherever they traveled in the two provinces.

"It was one of the most beautiful things, your openness to different cultures," Goldberg told Charest.

They also voiced pleasure when Charest informed them about Canada's own programs for youth in other parts of the world.

Visitors loved hockey game

Price joked that the biggest difference between the two countries is that "there is no ice in Israel." He attended a hockey game and "loved it." "Now you're almost Canadians," Charest responded.

At the conclusion of the meeting, the young people presented the minister with a book on Jerusalem, which he asked them to sign in Hebrew, and announced his intention to visit Israel.

The students spent a whirlwind final week in Canada, speaking at Jewish and non-Jewish schools and synagogues, sightseeing, talking to various media, and visiting with Israel's new ambassador to Canada, Israel Gur-Arieh.

At a B'nai B'rith dinner, the Israelis met Liberal leader John Turner and Multicultural Minister David Crombie.

The students also visited Parliament Hill, where they sat in on Question Period, and were greeted by Canada-Israel Parliamentary Friendship Group chairman David Daubney, and MP John Oostrom, Senator Nathan Nurgitz, and Sanator Lorna Marsden.

While the students found that Canadian and Israeli teenagers shared the same general interests, such as music and the latest fashion trends, the Israelis noted that young people in their country keep better informed, listening to hourly radio news broadcasts and are voracious newspaper-readers.

As well, commented Deuval, Israeli young people, by age 16 and 17, have already had some military training, and generally have more responsibilities than Canadians the same age.

All said that Canadian students in the schools they attend were eager to learn about Israel and its youth.

The students returned to Israel April 5 from Montreal, where they were joined by the other students taking part in the Dialogue Youth program.

Tami Mazel and Avi Rosenbluth, English speakers assigned to Montreal, and Zered Salpeter and David Roy, who traveled through Vancouver, Victoria, Winnipeg, and Calgary, met the others and departed back home to Israel, where they'll be expected to orient their own high school peers about Canada's youth.

The program sponsored by Israel's foreign and education ministries, will be repeated next year.

Federal Minister of State for Youth Jean Charest (centre) chats with Israel Youth Delegation members (from left) Efrat Goldberg, Saggi Price, Emmanuel Deuval and Liat Raphael. [Howard Kay photo]

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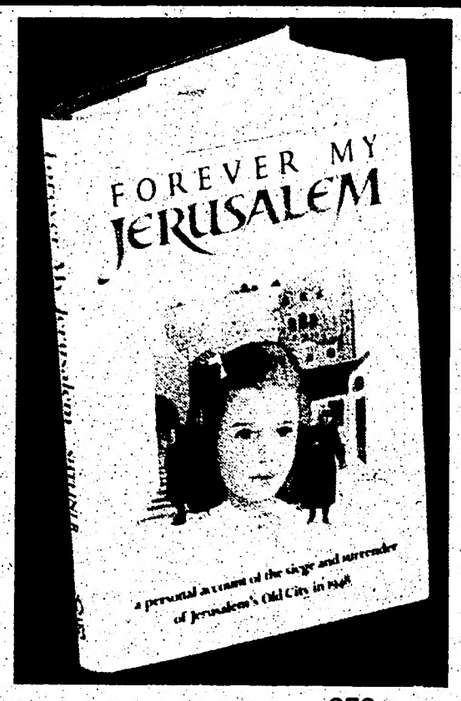

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Organizations and People

What's New

By MIRIAM CHINSKY

On April 13, just before Passover, we will be moving to our new address, 10 Gateway Blvd., Suite 420, Don Mills, Ont. M3C 3A1. Our new phone number will be 422-2331.

Thursday, April 9

COATSWORTH MEMORIAL LECTURE

Canadian Council of Christians and Jews and The Young Maccabees invite you to the Third Alan Coatsworth Memorial Lecture, 8 p.m., Thursday, April 9 at Temple Sinai, 210 Wilson Ave.

Speaker is **Sister Mary Jo Leddy**, coordinator, Sister of Our Lady of Sion in Canada/USA, who will give her views on Mending the World. Respondent is **Rabbi Gunther Plaut**, senior scholar, Holy Blossom Temple. Chairman is **Dr. Victor Goldbloom**, president , Canadian Council of Christians and Jews and president, International Council of Christians and Jews.

Alan Coatsworth (1890-1967), was a member of a prominent Toronto family, active in the Methodist, now United Church. In the 1920s and 30s, he befriended many underprivileged Jewish boys in downtown Toronto, forming them into a club which he called The Young Maccabees, and helping them to achieve worthwhile careers. He was ahead of his time as a catalyst of interreligious understanding and respect.

He was also instrumental, against tremendous odds, in bringing to Canada a number of young refugees from Hitler.

This lectureship, established and endowed by The Young Maccabees together with the Canadian Council of Christians and Jews, honors his memory.

Saturday, April 11

CASIN(

Watch one of "the world's funniest auctioneers," **Dr. Rob Buckman**, at If We Try, Casino Night and Auction, under the auspices of Toronto-Bayview Regional Cancer Centre, 7 p.m.-1 a.m., Saturday, April 11, 2075 Bayview Ave.

Buckman is well known as host of TV Ontario's show, The Buckman Treatment and as a weekly guest Wednesdays on CFRB's **Andy Barrie** program.

Enjoy blackjack, wheel of fortune, and, of course, a hilarious auction, and help provide funds for cancer research. All proceeds will go toward completing the Cancer Research Facility at the Toronto Bayview Regional Cancer Centre at Sunnybrook Medical Centre.

For ticket information phone 480-4617.

AT SHAAREI TEFILLAH

Rabbi Moshe Stern of Shaarei Tefillah Congregation, 3600 Bathurst St., will deliver the annual Shabbat Hagadol Drashe on Shabbat evening, April 11 at 6.20 in the sanctuary. The topic will be, Are We Truly Free?

Everyone is cordially invited.

SOLEL AUCTION AND DANCE

Solel Congregation, 2399 Folkway Dr. (one block south of 403, west off Erin Mills Pkwy.), will hold an Auction and Dance — new items, professional services — 7.30 p.m., Saturday, April 11. Advance viewing is at 6.30.

Some of the items to be auctioned are a built-in vacuum system, pool cover, home security system, original art, theatre tickets, camping package, professional video of a bar/bat mitzvah.

DYSAUTONOMIA WEEK

North York Mayor Mel Lastman launched Dysautonomia Week recently with the official aid of (from left) Dysautonomia Foundation officers Bertha Lapidus, Bertha Dermer, Anne Isenberg and Karen Green. [Paul Lawrence photo]

HIGH SCHOOL PROGRAM

Israeli high school students Efrat Goldberg and Saggi Price, seen here with Metro Toronto chairman Dennis Flynn, have been visiting Canada as part of the annual Israeli High School Delegation Program.

Admission is only $1, there will be a cash bar and everyone is welcome to attend.

Sunday, April 12

BETH DAVID BROTHERHOOD

A slide presentation on **Historical Synagogues in Old Toronto** will be offered by **Stephen Speisman**, director, Toronto Jewish Congress Archives, when Beth David B'nai Israel Beth Am Brotherhood, 55 Yeomans Rd., meets for breakfast, 9.30 a.m. Sunday, April 12.

CHILDREN'S SHOW

Temple Sinai Nursery presents **Chris and Ken Whitely and the Junior Jug Band** in two performances for children, 1.30 and 3.30 p.m., Sunday, April 12 in the Social Hall, 210 Wilson Ave. These are suitable for youngsters up to 10 years.

Tickets, $5 each, are available at the school office, Monday-Wednesday, 9 a.m.-7 p.m., Thursday 'til 5 p.m., Sunday, 9 a.m.-12.30 p.m., or at the door on the day of the performances.

KANE AND LOVAS IN CONCERT

Concert pianist **Lola Julitta Kane** and dramatic soprano **Rose Lovas** will entertain with classical, Hebrew and contemporary music in a pre-Yom Ha'atzmaut afternoon at the Wagman Centre, 55 Ameer Ave., 2.30 p.m. Sunday, April 12.

Everyone is welcome.

Monday, April 13

AT SHAAREI HAIM SYNAGOGUE

Rabbi Lawrence Troster will hold a siyum for the first born on Monday, April 13 at the McGonaghy Centre, 10100 Yonge St. (just north of Major Mackenzie on the west side) in Richmond Hill.

Services begin at 7 a.m., followed by breakfast and the siyum.

All are welcome, but please call Rabbi Troster at 737-3080 to confirm your attendance.

Tuesday, April 14

HURTIG AT CANADIAN CLUB

Publisher **Mel Hurtig** will address the Women's Canadian Club of Toronto in the Ballroom of the Royal York Hotel at 2.30 p.m., Tuesday, April 14.

Hurtig, President of New Canadian Encyclopedia Publishing and of Hurtig Publishing Ltd., has been twice named Canadian Publisher of the Year. He is a founding member and a past national chairman of the Committee for an Independent Canada, and is now very active in the Canadian disarmament movement.

Hurtig has also served in an advisory capacity on the Canada Council, Pollution Probe and the Canadian Council on Social Development. In 1980 he was awarded the Order of Canada. He is considered a challenging and frequently controversial speaker.

Fee for membership in the Women's Canadian Club is $25 per individual, $35, spousal membership. No sponsorship is required.

For any inquiries call the club office, 923-2900.

Wednesday, April 15

ANOREXIA/BULIMIA SUPPORT

Anorexia/Bulimia Family Support Group of Metropolitan Toronto and Area, has slated its regular monthly meeting for 7.30 p.m. Wednesday, April 15 at Toronto City Hall, Committee Room 1.

All those interested are invited to attend this informative-sharing meeting.

For more information call 789-4940.

THIRD SEDER

Holy Blossom Temple and the Third Seder Committee, representing Canadians from many faiths and backgrounds, announces **The Third Seder** Haven for Refugees, 8 p.m. Wednesday, April 15 in the Temple sanctuary, 1950 Bathurst St. — to link the traditional celebration of Passover, hope and freedom to a reaffirmation of Canada's role as a refuge for refugees.

Faith groups, religious and lay leaders, refugee support groups, artists, musicians, writers, are uniting behind a community Passover celebration to express sympathy for refugees in search of freedom from fear.

The synagogue will open its doors to all who wish to express solidarity with refugees and compassion for their needs.

Thursday, April 16

HOW TO GET A JOB

Jobs! Make Them Work For You, is a program to be offered 1.30-3.30 p.m. Thursday, April 16

NEW BB LODGE

Norman Rubinoff, president of Agudas Hamishpocha, gives Randy Palef a document allowing the junior division to align with B'nai B'rith Canada as the United Families Lodge. (CJN April 2)

at York Woods Regional Library, 1785 Finch Ave. W. (between Keele and Jane).

Participants will view films which describe the interview process, getting and maintaining a job. Mock interviews using video will provide practice for prospective applicants.

Please pre-register. This is free.

For additional information phone 495-3436.

AND WHAT ELSE IS NEW...

STUDENTS IN ISRAEL

Pictures of Toronto students now studying in Israel, (with individual's name and place of study), are urgently needed to be highlighted during Toronto Jewish Congress Focus Week, May 17-23.

Please send these to Toronto Jewish Congress, 4600 Bathurst St., Willowdale, Ont., M2R 3V2, c/o **Marlene Goldbach**, phone 635-2883.

PESACH DANCE AT BETH EMETH

It's a Hol Hamoed Pesach Dance, 9 p.m., Saturday, April 18 at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Enjoy the music of **Jossy and his Band** as well as Passover refreshments, for $12 per person.

Tickets are available at the synagogue office, 633-3838.

SECULAR JEWISH SEDER

The Secular Jewish Association invites you to its annual Passover seder, 4.30 p.m., Friday, April 17, at the Jewish Community Centre, North/East Valley Branch, 7015 Leslie St. (north of Steeles). Singing and folkdancing follow the seder.

Cost is $10 per adult member, $5 children 12 and under, $20 per adult non-member, $7 per child.

Space is limited and reservations are a must. For more information and/or to reserve, phone **Eva** at 889-7450 or 886-2840.

TO KEEP THE MEMORY

In 1938 there were almost 200,000 Jews in Austria. Many of them did not escape Hitler. Their last stop was Theresienstadt.

A new book, compiled in Vienna by **Mary Steinhauser**, and available only in German at this time, records the lives and times of these people before and during the Holocaust. It chronicles their living, more than their dying.

Among those who have contributed personal reminiscences are **Rabbi Chaim Eisenberg, Cardinal Franz Konig, Jonni Moser, Anton Pelinka, Peter Dusek, Peter Huemer, Michaela Ronzoni, Gerhard Bronner, Elisabeth Springer** and **Bruno Kreisky**, former chancelor of Austria.

Because so many of those who died in Theresienstadt have no monument and no cemetery, this volume has been published to keep their memory alive, so that generations to come will know that they existed, that they laughed and cried and loved.

To order, please contact **Junius Verlag**, Brunnengasse 3, Vienna 1160, Austria.

FAMILY TOUR OF ISRAEL

Rabbi Edward Goldfarb and his wife **Fagi**, of Shaarei Beth-El Congregation in Oakville, will lead a special family trip to Israel, July 6-27, featuring a bar/bat mitzvah on top of Massada.

To inquire further, call Rabbi Goldfarb at 849-6000.

[Cont'd. on page 21]

Organizations and People

What's New

[Cont'd. from page 20]

BRUNCH FOR ENGAGED COUPLES

Beth David B'nai Israel Beth Am, 55 Yeomans Rd., extends an invitation to all engaged couples to come to brunch on Sunday, April 26 at 11.30 a.m. **Connie Beinhecker**, who has expertise in the sensitive field of pre-marital and marital counseling, will be present.

For additional information call the synagogue office, 633-5500.

ISRAEL TODAY RADIO SHOW

Israel Today Radio Show on CIAO 790 AM, has moved to a new time slot and is now broadcasting 9-10 p.m. Monday through Thursday. The Sunday show still airs 11 p.m-midnight.

Listen to Jewish radio — news, sports, music — and enjoy.

SHOAH AT JEWISH LIBRARY

Albert J. Latner Jewish Public Library, will show the Holocaust documentary, Shoah, on a theatre-size screen in four weekly segments, each followed by a discussion, in the Lipa Green Building, 4600 Bathurst St., 4th floor, 8 p.m. Tuesdays, May 5, 12, 19 and 26.

There will be no charge but you must signify to the library your intention of attending the series. Call 635-2996, Sunday, 10 a.m.-5 p.m., Monday and Tuesday, 10.30 a.m.-6.30 p.m., Thursday, 12-8 p.m., Friday, 9 a.m.-5 p.m.

This public service is provided in co-sponsorship with the Holocaust Education Memorial Centre/Holocaust Remembrance Committee and the Toronto Jewish Media Centre.

JEWISH DISTRESS LINE

Are you lonely? Do you feel boxed in? Do you need someone to talk to?

Tel-Aide, the Jewish Distress line volunteers are available to listen. Tel-Aide listeners have all taken an extensive training course, and are well qualified to listen.

Please call 636-9610 Monday-Thursday, 9.30 a.m.-10 p.m.; 'til 3 p.m. Fridays; starting at 1 p.m. Sundays.

Tel-Aide is a call-in service only, and is sponsored by Toronto Jewish Congress.

MATHEMATICS VOLUNTEERS

Some grade 9 and 10 pupils are good mathematics students, some aren't.

Some adults are good math students, some aren't.

Put a poor student with a good math adult and the result can be success and satisfaction, plus the reward of a job well done.

Vanier Secondary School needs volunteers to help students with math problems at a grade 9 and 10 level. Time allotment is just three hours a week.

For further information please phone the Volunteer Centre, 481-6194.

SEDER WORKSHOP

A Passover Seder Workshop sponsored by Beth Torah Congregation, 47 Glenbrook Ave., and led by **Cantor Samuel Frankel,** is slated for 8-9.30 p.m., Wednesday, April 8.

Cantor Frankel will explain How to Conduct Your Own Special Seder Even When Varying Circumstances are Involved, e.g. Single Parent Families, Group of Friends, etc.

Everyone is welcome.

For more details phone the shul office, 782-4495.

ADATH SHOLOM MONTE CARLO

Take part in the action and play games of chance — blackjack, bingo, over and under, crown and anchor, all at Adath Sholom Synagogue's Monte Carlo Night, 9 p.m. Saturday, April 25 in the shul, 864 Sheppard Ave. W..

There will also be a super auction and draw prizes. Grand prize is a trip for two, one week in Jamaica.

Proceeds are for charitable purposes. Monte Carlo 86 proceeds, $6,800, were donated to the Hospital for Sick Children to provide two tissue culture incubators, needed in leukemia and other childhood tumor research.

For tickets, $5 each, call 635-0131.

RUN FOR RESEARCH

Sunnybrook Medical Centre's Run For Research, is set to go Sunday, May 24 starting at 9 a.m.

Over the past five years, the Run has raised more than $600,000 for research in cancer, diseases of aging, trauma (multiple injuries) and liver disease.

The 10-km course is challenging and scenic; set partly through the beautiful grounds and parkland which surround Sunnybrook. A 1 km Fun Run starts at 9.15 a.m. with participation of young children, families, and a special group of Sunnybrook veteran wheelchair patients.

Open to runners of all ages, categories range from **14 and under** to **50 and over** for individuals. As well, there are a variety of teams for school and corporate entries.

Call the **Run Hotline** at 480-4827 for entry details and sponsorship forms.

AT SHAAR SHALOM

Shaar Shalom Synagogue, 2 Simonston Blvd. (Don Mills and Steeles area), will have a Passover seminar, Exploring the Haggadah, with **Rabbi Sheldon Korn**, 8 p.m. Wednesday, April 8.

A morning minyan, and siyum for the first-born will be held at Shaar Shalom, 6.30 a.m. Monday, April 13. Breakfast follows.

LEARNING PROBLEM SYMPOSIUM

Reserve ahead for the Second Annual Symposium on Learning Problems (for parents and teachers), sponsored by She'arim Hebrew Day School, 9.30 a.m.-2.30 p.m. at the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. (just west of Bathurst).

Coffee and registration are at 9.30 a.m., morning programs, 10 a.m., The Early Years, with pediatrician **Wendy Roberts**; 11.15 a.m., Survival Strategies for Home and School, with personal and educational growth counselor **Mal Pyper**.

Lunch and the film, A Focus on She'arim Hebrew Day School (a school for children with learning problems), are scheduled for 12.30 p.m.

At 1.15 p.m., **Catherine M. Smith**, program supervisor, Chisholm Education Centre, will talk on Developing Autonomy — A Hard Task for Young People with Learning Problems.

Registration fee is $10. Lunch is $5.

For advance registration and to reserve a lunch check, contact She'arim Hebrew Day School, 100 Elder St., Downsview, Ont., M3H 5G7, phone 633-8247.

LEGAL INFORMATION

Central Eglinton Community Centre (The Third Floor), currently above the Crest Theatre, provides a Legal Information Line with a community lawyer volunteering his/her service, Wednesdays, 6-9 p.m., call 487-8616.

Information is offered free of charge to the North Toronto community, on legal issues and concerns in a variety of areas such as family law, children and youth, landlord and tenant, immigration, employment, estates, consumer affairs.

For further information on this and other Centre programs phone or visit: Central Eglinton Community Centre, 555 Mt. Pleasant Rd. Toronto, M4S 2M5, 487-4096.

PROFESSIONALIZE YOURSELF

Professionalize Yourself — exclusive to the Leah Posluns Theatre School — is an innovative course aimed at business professionals, managers, executives, lawyers and those seeking to achieve results in private and public business.

The course includes Improvisations, Relaxation, Body Language, Voice and Presentation Techniques.

Classes run evenings 7-10 for 10 weeks.

For an interview, phone **Janet**, 636-1880, ext. 230 or 271.

ARTS SCARBOROUGH

Arts Scarborough presents The First Show: Second Time Around, an invitational Art Show and Sale at the Gallery of The Consilium, 200 Consilium Place, Scarborough, until April 13.

The show consists of 60 works by 12 artists and includes paintings, sculpture and prints.

For more details contact **Kris Magidsohn**, at the Arts Scarborough office, 755-2209.

THEATRE PLUS

Theatre Plus opens its 15th season April 23 with **David Pownall's** Master Class, directed by **Steven Schipper**. Set in Moscow, 1948, it tells how **Joseph Stalin** summons his vicious lieutenant, **Zhdanov** and the composers, **Prokofiev** and **Shostakovich**, to an all-night collaboration to produce a folk cantata which will cheer the soul of the struggling Russian peasant.

Other plays in the series are Skin Deep, opening May 28; Play Memory, begins July 2; The Miss Firecracker Contest, opens Aug. 6; and The Real Inspector Hound/The Lesson (two plays sharing the stage, set and cast — an adventurous double bill), starting Sept. 10.

For more information, and to inquire about subscriptions, and a bonus draw which offers a mystery trip, phone 869-1255.

for seniors

LZA Seniors (Labor Zionist Association) have returned en masse from a stay in Florida. **Harry Weinstock**, organizer of the trip notes that this was the largest LZA group ever, wintering in the south. Now, the round of activities here continues with daily meetings for socials, cards, chess and reading at the Borochov Centre, 272 Codsell Ave., noon-4 p.m. Light lunches are available. Every Tuesday, 10 a.m., the cultural group meets. The Shuffleboard group gathers every Tuesday night at 7. Regular monthly luncheon meetings are held and plans are under way for a full summer of trips, outings and socials. For additional details call 633-8579.

Bring in spring by joining the **Good Age Club's** Pre-Passover Celebration at the Bloor 'Y' (corner of Spadina). There will be a special performance by the JCC Singers, 2 p.m. Thursday, April 9, and everyone is welcome. Please note that there will be no seniors' activities at the Bloor 'Y' from April 13-21, because of the holiday. Hag somayach!

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

All members of the community are welcome to hear the National Chamber Orchestra of Canada under the direction of **Sasha Weinstangal**, when it performs at 7.15 p.m., Thursday, April 9. Admission is $2 for members, $3, non-members. Refreshments will be served.

Dance to the lively music of the Creative Band 7.30-10.30 p.m., Sunday, April 12. Cost is $2 for members, $2.50, non-members.

Bernard Betel members are invited to a Passover Tea and discussion on the rituals and traditions of Pesach with **Rabbi Meyer Sharonyi**, 1.30 p.m., Friday, April 17. Cost is $1.25 and refreshments will be served.

at the jcc

A new singles group called Discovering Toronto, is being formed by the **Bloor 'Y'**. Every third week the group will visit another place of interest in and around the city. There is a $10 membership fee for JCC members, $15, non-members. Admission charges are extra. The next adventure is to visit the McMichael Collection in Kleinberg. Contact **Fern** after 7.30 p.m., at 221-5296 for more information and to arrange car pool.

The JCC Bloor 'Y' Branch is proud to host the Ninth Annual Roslyn Cohen Memorial Community Seder, 7 p.m. Tuesday, April 14. This is a strictly kosher second seder to be led by **Cantor Jack Siegel**. Tables of 10 may be reserved. A supervised play area is available in the gym. Cost for the seder is $25 adults, $15, students. Please reserve now through the JCC office, 924-6211.

Celebrate the beginning of spring at the JCC North-East Valley Singles Network April Showers Dance Party, beginning 8.30 p.m., Sunday, April 12, at 7015 Leslie St. Featured are great music for dancing, a door prize and refreshments. Cost is $4 to members with cards, $6, non-members.

JCC Valley Singles Centre announces its **Singles Social Hotline** for 24-hour taped information on happenings in the Jewish Community. Call 889-5101.

singles

For singles information please see the Singles section in the classified ads.

About People

ALUMNI AWARD TO FRIEDLAND

Prof. Martin Friedland is this year's recipient of the prestigious University of Toronto Alumni Faculty Award, given to individuals selected for notable contributions in their fields of research.

Friedland's impact has been particularly wide ranging. His contributions to law reform, to his students and to the meaning of justice, have not only changed our attitudes on law, but the law itself.

[Cont'd. on page 22]

SHAAREH HAIM TO BEGIN

Shaareh Haim Synagogue held a movie gala and reception at the head office of McDonald's Restaurants of Canada to announce plans to begin construction on phase 1 of the synagogue complex this year. United Synagogue Day School will open its third campus on the site. Located at Bayview and Weldrick, Shaareh Ham is the only Conservative synagogue north of Highway 7 serving the Region of York and surrounding areas. Standing behind a model of the synagogue project are (left to right) Rabbi Lawrence Troster; Karen Miller, synagogue vice-president and building co-chairman; Dr. Kel Sherkin, president, building co-chairman and Gord Rowe, York Regional councilor of Richmond Hill who brought official greetings.

milk 'n honey
The Dairy Restaurant
We will be closed for Passover
from Monday, April 13
and will re-open for lunch,
Wednesday, April 22, 11:30 a.m.
Wishing you a Kosher Pesach
3457 BATHURST ST., TORONTO. TELEPHONE 789-7651.

Organizations and People

School funding splits panel

By
LEILA SPEISMAN

TORONTO —
The question of whether extending public funding to private schools will affect the development of religious tolerance in Ontario's pluralistic society is a basic element of the issue, says lawyer Stanley Fisher.

The concern was shared by the panel and audience at a recent symposium on the issue chaired by Fisher and sponsored by Beth Sholom's Adult Education Committee.

Lawyer Larry Taman, counsel for the Canadian Civil Liberties Association, who argued against full funding before the Supreme Court of Canada, said the constitutional challenge to Ontario's Bill 30, which extended funding to Catholic schools past grade 10, will be ruled upon in the near future by the court.

The court must decide whether Roman Catholics have the right to full government funding because of promises made to them at Confederation.

Taman argued, in a detailed historical analysis of the question, that these promises are not consistent with the Charter of Rights and Freedoms, which prevents the government from favoring one religious group over another.

Full funding of Catholic schools means, he says, that those who can afford to pay for a private education for their children, are in effect paying twice for what Catholics get free, and those who can't afford to pay, are deprived of an option available for some.

Taman does not believe that the Supreme Court would order the Ontario government to spend the large amounts necessary to implement funding for all independent schools. What he suggested might be possible is a voucher system, in which parents would be able to apply the grant for their child to whatever educational system they prefer.

Taman's fear, shared by many in the audience, is that public schools not only would cease to be places of cultural mixing, but would become second-rate, with the best and brightest going to private schools.

Lyle McBurney, executive director of the Ontario Association of Alternate and Independent Schools, stressed that the public, according to recent polls, realized the essential unfairness of funding only one type of separate school, and not others created for religious, philosophical, language or special education reasons.

"The burden used to be on independent schools to prove that they should be funded; now it is on the government to prove why they shouldn't be," McBurney said.

He reminded the audience of the many hard decisions that must be made, such as who would ultimately control private schools, staffing, admission to the schools and curriculum.

"All these problems have been overcome every.where else; they can be overcome here."

Bob Hunter, liaison between the ministry of education and the private schools, stressed the high quality of the public school system, its commitment to serving all children, no matter what their background or special needs, and the responsiveness of school boards to local concerns.

An open discussion following the symposium and a refreshment break echoed the division of opinion of the panel. There was a debate on just how culturally and socially diverse public schools really are, especially in large cities, and whether the home, television and other outside experiences do more to promote harmony and understanding.

There appeared to be general satisfaction with the media reporting of the problem, although not as much with editorial analysis of the broad range of issues involved.

Telephone lessons appear successful

TORONTO —
The Lubavitcher free phone-a-shiur program appears to be "a tremendous success," according to chassidim official Rabbi Zalman Grossbaum.

Its pre-recorded lessons on the works of Rambam (Maimonides), chassidic philosophy, the sedra of the week, and Jewish history are "registering callers continuously throughout the day, as late as two in the morning," he said. "We are pleased that so many people are working Yiddishkeit into their schedules.

"We hope to be adding more topics," he added. Grossbaum is the executive vice-president of Chabad Lubavitch's Southern Ontario region.

Currently available locally are:

• Rambam - On - The - Line, a daily 30-minute lesson that covers Maimonides' Mishneh Torah over a 3-year period, at (416) 731-7211.

• Sefer-HaMitzvos-On-The-Line, a 10-minute presentation on Maimonides' easier text for beginners, 731-2033. This shiur parallels the one on the Mishneh Torah.

• Dial - A - Jewish - Thought, a 5-minute insight on the weekly Torah sedra, based on the writings of Lubavitcher Rebbe Menachem Schneerson, 731-6455.

• Tanya-On-The-Line, a 20-minute daily lesson on chassidic, specifically Lubavitcher, world view and philosophy, 923-3545.

• Dial-A-Jewish-Story, short anecdotes for children told by a professional New York radio announcer, depicting moral lessons and highlights from the lives of "heroes of Jewish history," 731-7777.

Some or all of these lesson services are available in other communities with Lubavitchers: Montreal, Halifax, Vancouver, Winnipeg and London.

Dial - A - Jewish - Story launched the Toronto program about 3½ years ago, said Grossbaum, "part of the Lubavitchers' efforts to reach more and more people."

Women's Canadian ORT
has an immediate opening for
the newly-created position of
Assistant National Director
We are looking for a dynamic self-starter with excellent interpersonal skills.
Fund-raising and public relations experience, as well as knowledge of the Jewish community are essential.
This is a part-time position, 3½ days per week.
Salary commensurate with experience.
Please send resume in confidence to National Executive Director, Women's Canadian ORT, 3101 Bathurst Street, Suite 604, Toronto, Ont. M6A 2A6.

Temple Sinai Nursery School
presents a children's concert with
CHRIS & KEN WHITELEY
and the Junior Jug Band
Sunday, April 12, 1:30 & 3:30 p.m.
Temple Sinai, 210 Wilson Avenue
Tickets: $5 each available at
the school office or at the door.
For further information call 487-3281.

About People

[Cont'd. from page 21]

Passages from his book, Double Jeopardy, have been quoted in the supreme courts of Canada and the United States as well as the House of Lords.

Born in Toronto in 1932, he graduated from the University with degrees in commerce and in law. First in his class, he was called to the Ontario bar in 1960 and received his doctorate from the University of Cambridge in 1967.

He was dean of the law faculty, 1972-79, and has published numerous books and articles. Among his works are two provocative accounts of criminal cases, The Trials of Israel Lipski and The Case of Valentine Shortis.

In 1985, he was named a University Professor, the highest honor the University of Toronto bestows.

U.S. SCHOLARSHIP FOR FREEMAN

University of Toronto Schools student **Lisa Freeman** is one of four grade 13 Metro Toronto high school pupils to win a Morehead Award, offering four years of study at the University of North Carolina, and valued at $70,000.

Lisa Freeman

A total of 60 such scholarships, covering the cost of tuition, room and board, books, incidentals, internship programs and travel abroad, are presented to students from North America and Britain.

The purpose of the awards, set up more than 40 years ago by **John Motley Morehead III**, U.S. ambassador to Sweden 1929-33, is to bring exceptional students to his alma mater and return them to their own countries where their ability will add dimension.

Lisa Freeman is the first female school president UTS has had since it went coed. She is also the first student from her school to win this scholarship.

Last year she played the role of Anne, in Diary of Anne Frank. She also participated in an exchange program, hosting a student from Spain in her home at the time of the play, and living with his family for the third semester of school.

She has a brother **Mark**, 19, an honor student at Lawrence Park Collegiate.

Lisa is the daughter of **Claire** and **David Freeman**.

FAREWELL TO BEN-HORINS

A farewell party was held in honor of **Ambassador** and **Mrs. Eliashiv Ben-Horin** in Ottawa. Given by **Dr.** and **Mrs. Yosef Caytak**, it was held at the home of **Dr.** and **Mrs. Paul Claman**.

A video of the Chabad mitzvah tanks (vans) was shown by **Rabbi Ephraim Smuckler**.

The ambassador noted that he would like to see people come to Israel to live, not just for a visit.

The Caytaks expressed their appreciaton to the Ben-Horins for their support of all Jewish organizations, including Chabad-Lubavitch and presented them with Let There Be Light — Thirty Days in the Lives of Chabad-Lubavitch Lamplighters.

PRIDE OF ISRAEL EXECUTIVE

Pride of Israel Temple recently elected its executive for the following organizations: Sick Benefit Society — president, **Alan Marks**; past president, **Harold Segal**; vice-presidents, **Marvin Singer** and **Maurice Wax**. Temple — chairman, **Norm Jacobs**; past chairman **Marvin Litvack**; vice-chairman, **Harvey Jubas** and **Gerry Waisberg**; Brotherhood — president, **Fred Berg**. Sisterhood — chairwoman, **Rene Geist**; past chairwoman, **Ilse Litvack**; vice-chairwomen, **Cindy Marks** and **Linda Gelfand**.

Pride of Israel Society publicity chairman is **Isaac Glowinsky**.

LOVE ME

"My name is Dina. I'm four years old. Mommy and Daddy died in a bad accident so Na'amat is taking care of me now. Sometimes I can't eat and I still cry a lot, but somebody is always hugging me."

Na'amat Pioneer Women fund constant care homes in Israel through our Adopt-a-Child programme. In the best possible environment, parentless and traumatized children are given love and attention to all of life's needs, as we tenderly repair their lives.

Won't you spiritually adopt such a child? A gift of $500 for one year's care makes you a member of the Golda Meir Association of Spiritual Parents and a very special person.

IF YOU DON'T CHOOSE OUR AGENCY, PLEASE... OPEN YOUR HEART TO A CHILD IN NEED SOMEWHERE. In this uncertain world, love could be the answer.

Every year more and more youngsters are GROWING UP WITH NA'AMAT Israel's largest source of child care aid.

Please mail to:
NA'AMAT PIONEER WOMEN
272 Codsell Avenue
Downsview, Ont. M3H 3X2
Telephone 636-5425

☐ I enclose $.....
and will receive an inscribed plaque and photograph of ..... child(ren)
Israel Bonds accepted
☐ Please send more information

Name .....
Address .....
City ..... Prov. ..... Postal Code .....
Visa Number ..... Expiry Date .....
Signature ....All contributions are tax deductible

Organizations and People

Program helps strengthen commitment

Israel Day is big hit at Winnipeg high school

By
PAUL LUNGEN

WINNIPEG —

For just a few hours recently, students at Winnipeg's Joseph Wolinsky Collegiate visited Israel. Or rather, Israel visited them.

JWC's 280 junior and senior high school students didn't actually leave Winnipeg. Neither was the entire country magically transported to the prairies. Rather, a number of booths decorated like scenes from Israel were dispersed throughout the school, and the students were ushered from one to another to enjoy the sights, sounds and sometimes controversial political discussions that make the Jewish state so fascinating.

It was all part of *Israel Day* at JWC, a day-long program designed to help strengthen the students' commitment to the Jewish state by illustrating different aspects of life there.

Like a real trip to Israel, the program kicked off with a flight on board a mock El Al jetliner where a student, dressed like a pilot, welcomed other students on board. Arrival in Israel was simulated by a film of scenes of Israel, just as is done in actual El Al aircraft as they touch down at Ben Gurion airport.

The "tourists" were then divided on the basis of grades and, under the watchful eyes of their guides (teachers), they roamed about the school, stopping at various stations decorated like scenes from Israel.

There was a mockup of a kibbutz chader ochel (communal dining hall), of the Knesset (Israeli parliament), of mitzpim (Galilee settlements), of life in European shtetls, as well as a booth that presented Yemenite folk songs and dances.

There were 14 "stations" in all, said Albert Benabou, a spokesman for the Youth and Hechalutz division of the Canadian Zionist Federation. Benabou, who helped organize the event, said the stations went beyond the merely decorative and superficial. At the Knesset station, senior students witnessed a discussion between Orthodox and Reform rabbis on *Who is a Jew?*, one of the most hotly debated issues in Israel.

At a second station, a reserve colonel in the Israel Defence Force discussed the ways the IDF approaches moral issues. At another, the interplay between personal life and communal obligations on kibbutzim was debated, while at yet another, two JWC alumni spoke on the Sephardi experience in Israel.

At the "most important station, Jerusalem," Shlomo Stempler, a Bnei Akiva shaliach, explained the street battles in the 1967 Six Day War that led up to the liberation of the Western Wall. Afterwards, the students were asked to place notes in the "wall," as is done in Israel, Benabou said.

Their notes "expressed a commitment to the Jewish people you wouldn't believe," he said.

That proved the program was a success, Benabou said, adding that school principal Jerry Cohen said *Israel Day* could become an annual event at Joseph Wolinsky Collegiate.

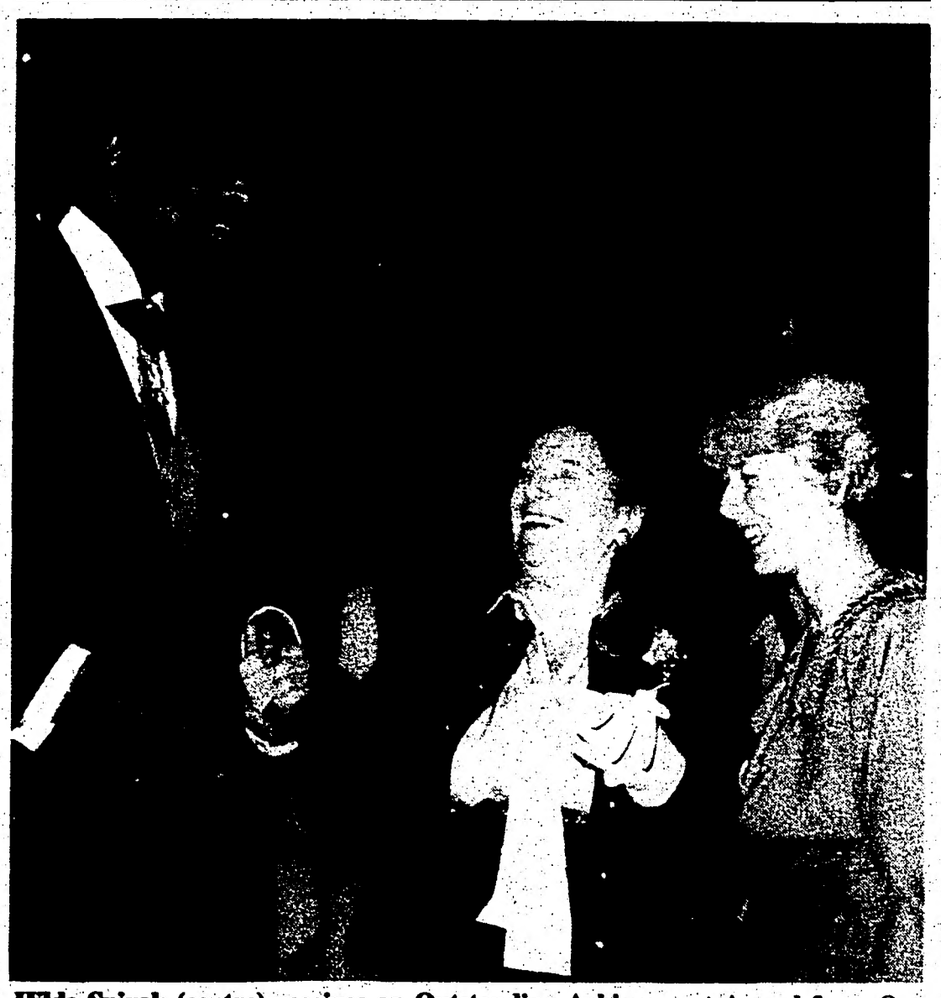
Benabou is hoping other schools take up JWC's lead and institute their own versions of the program. That will require dedication and energy, said Benabou, something the Winnipegers had in good measure.

Benabou credited Rabbi Charles Grysman, vice-principal of JWC, for coming up with the idea for the progam, adding the overall planning for the day-long event required about 40 days of hard work from a variety of people.

Besides Grysman, Benabou said Roberta Malan, the director in Winnipeg of Youth and Hechalutz, teacher Chana Cohen and Danny Nishlis, the Youth and Hechalutz shaliach in Western Canada, contributed to the success of the program.

Also deserving mention were a number of JWC alumni who manned booths, he said, and of course the students of JWC whose committees participated in planning.

All in all the program cost about $2,500 to stage, he said, $1,500 of which was contributed by Youth and Hechalutz, the remainder by the school. That was money well spent, said Benabou, considering the tremendous spirit it aroused and the commitment to Israel that was reinforced.



Hilda Spivak (centre) receives an Outstanding Achievement Award from Ontario Lieutenant-Governor Lincoln Alexander and Minister of Citizenship and Culture Lily Munro at a Queen's Park ceremony. [Graphic Artists photo]

Ont. honors volunteers for community work

TORONTO —

A Jewish woman was among the winners of the 2nd annual Outstanding Achievement Awards for excellence in volunteerism presented recently by Lily Munro, Ontario minister of citizenship and culture.

Hilda Spivak, along with the 14 other winners, received the award at a ceremony at Queen's Park in the presence of Ontario Lieutenant-Governor Lincoln Alexander.

The awards recognize the efforts of individuals, non-profit organizations and businesses in Ontario who are "role models" for volunteer activities in a variety of cultural and citizenship-related areas.

"The Outstanding Achievement Awards provide a focus for volunteers and volunteer agencies throughout the province," Munro said. "The award winners are an inspiration to all of us in Ontario. Their work benefits our communities, just as it enriches and fulfils the lives of the volunteers themselves."

Spivak has worked for 25 years raising money and organizing events at University Settlement House, a downtown Toronto social service and community development group. She also helped establish a scholarship program to provide music lessons at the University Settlement House for needy youths.

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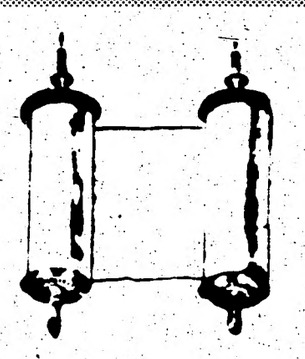
Barney Loftus
Molly Sidenberg
Jenny Weisdorf

Baycrest Centre - 789-7071

Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Shabbat Hagadol/Parshat Tzav

This is the Sabbath for speakers. Traditionally, rabbis spoke only two Sabbaths a year — before Yom Kippur, and this week, Shabbat Hagadol, before Passover.

Rabbi Mendel of Lisk once stood before his congregation before Passover and began:

"It is traditional at a Shabbat Hagadol drasha to take a passage from the Rambam (Maimonides), ask a number of questions and come up with a solution. I will do so also. . . .

In the Rambam it is written that a Jew must have matzoh and four cups of wine for Passover. In another section of the Rambam it is written that a Jew must not steal.

"Now, I ask you — how shall a Jew who is penniless resolve these Rambams? He needs all the food and wine for Passover. He can't steal. So what will he do?

"But the answer is . . . If you donate money so that the poor will have from what to make Passover, then there will be no contradiction in the Rambam. . . ."

* * *

Why is this Sabbath called Shabbat Hagadol — the great Sabbath?

It is called great, because the Haftorah concludes with the promise: "Hineni anochee sholeach lachem . . . Behold I will send to you Elijah the prophet before the coming of the great and awful day of the Lord!"

* * *

Different congregations require different speeches.

Rabbi Tzvi Herch Berliner was rabbi in a community that had strayed far from Jewish observance.

He gave his Shabbat Hagadol sermon, full of great learning. Just before he concluded, he commented: "Oh, by the way, dear congregation. Be aware that knockwurst (which anyway was made from treifa meat) is not kosher for Passover.

* * *

The Jews were redeemed from Egypt because they stood firm with each other, didn't backbite, were honest, were Jewish through and through.

A Jew must be a Jew not just in his head. Every vein and fibre must feel — I am a Jew!

We must never forget to acknowledge the wisdom that we have gained from others.

Taught our rabbis: "If the Jews would just keep two Sabbaths strictly, they would be redeemed immediately. . . ."

Why two Sabbaths? Why not one? Why not three?

Commented Rabbi Schmelke of Nickelsburg: The two Sabbaths are the Sabbath before Passover and before Yom Kippur when rabbis throughout Jewry give their learned sermons. We learn that whoever acknowledged the source of his teachings — omer davar beshaym omro — brings a redemption to the world. If the rabbis who give these long drashas would admit where they got their "chiddushim" from — the Jews would immediately be redeemed.

May the Messiah come soon, and joy reign supreme. Chag Sameach, Shabbat Shalom, and Chag Sameach!

London holds Awareness Days

Sky's the limit for kosher cooks

LONDON —

The London Jewish community's recent Kosher Awareness Days featured a COR display of the Kashruth Council-Orthodox Division of Canadian Jewish Congress set up at the A & P food store at Adelaide and Cheapside as part of the week's activities.

Volunteers from the local sponsoring organizations answered questions about kashruth and the availability of kosher products and services.

The display included supervised products, brochures, information booklets and kosher cookbooks. The volunteers also presented a video about kashruth.

The major event was a lecture and demonstration by Esther Schwartz, the kosher food consultant for the Kashruth Council.

Schwartz said that although people are exploring new and exciting recipes, cooking traditional foods with modern methods is still high on the priority list.

She said, however, that "with pareve creams and margarines, the sky's the limit for the kosher cook."

Arrangements for the display and demonstration were made by Cynthia Gasner, information and public relations director for the kashruth department of CJC.

"The event was greeted with enthusiasm and cooperation and we were pleased to participate in this educational program," Gasner said.

The project co-sponsors were: London Community Mikvah, Congregation Beth Tefilah Sisterhood, Congregation Or Shalom Sisterhood, London Jewish Community Centre, London Hadassah-WIZO and National Council of Jewish Women.

Volunteers from the London community at the COR display at London's Kosher Awareness Days. [Rael Wienburg photo]

Minister wants refugee policy to be liberalized

TORONTO —

Canada should liberalize its refugee policy to allow more people in need into the country, a United Church minister said recently.

Speaking at a Friday "rabbi's tish (table)" of the Toronto Metropolitan Synagogue, Rev. Bruce McLeod called on the federal government to offer sanctuary to those in need. McLeod said Canada should allow into the country more refugees, citing the deplorable conditions in which many live.

He recounted how in the 1930s, Canada's refugee policy served to keep Jews out of the country in their time of need.

The rabbi's tish is held periodically by Rabbi Paul Sheldon, at which speakers from other religious groups are invited to attend, according to Helen Chaiton, a member of the synagogue.

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in a public address

Cantor Kirshblum (left) with Yosef and Inna Begun

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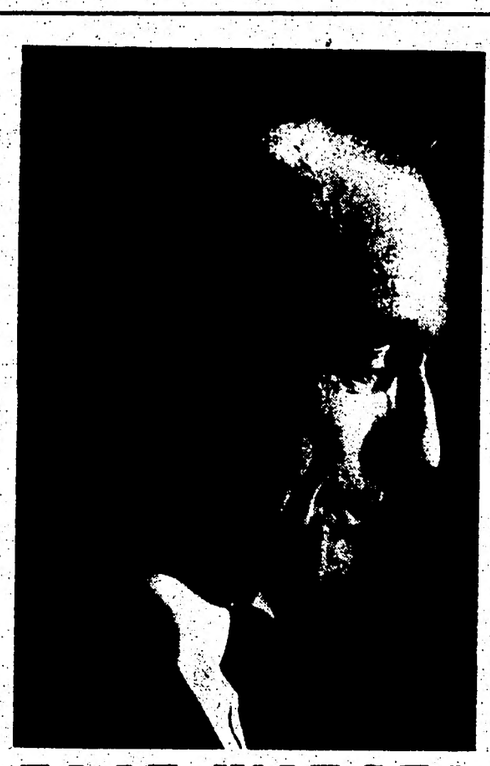
Adath Israel Synagogue
37 Southbourne Ave., Downsview

Cantor Kirshblum will report on his meeting with Jewish refuseniks, and members of the Jewish Community in four cities in the Soviet Union.

No Admission Fee *Refreshments*



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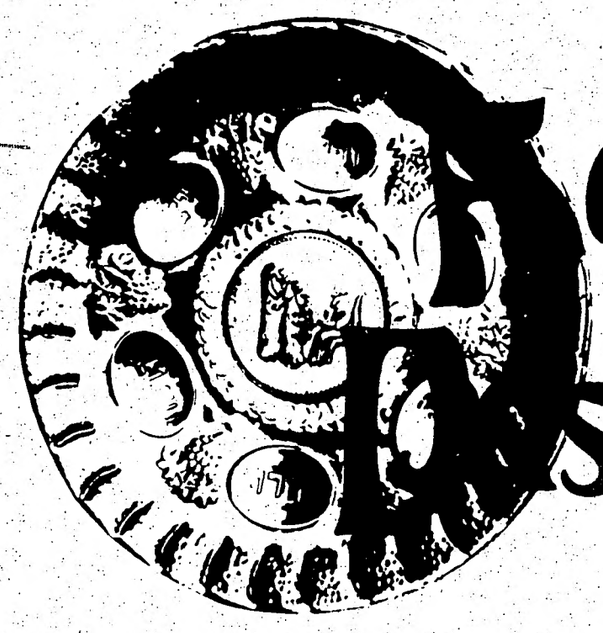
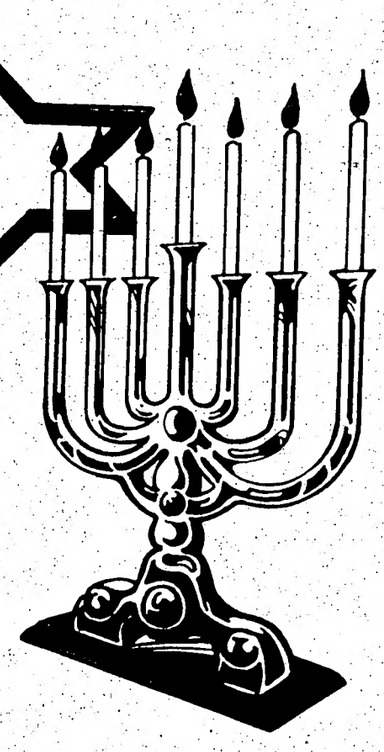


Happy Passover from Food City



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Organizations and People

Hamilton to honor leaders

Negev Dinner set for Gunn

HAMILTON —
Community leader Mel Gunn will be the honoree at the 1987 Hamilton Negev Dinner on May 31 at Adas Israel Synagogue, says Sheldon Frank, president of the Jewish National Fund here.

As well, the occasion will include a posthumous tribute to Gilda Gunn, "whose recent untimely passing was widely mourned," Frank said.

In making the announcement, Frank said: "We are delighted to pay tribute to two of our most respected leaders in the Hamilton Jewish community, whose work on behalf of a variety of worthy causes has spanned several decades.

"Helpmates in the finest and deepest sense, Mel and Gilda Gunn always gave unstintingly of their time to improve the well-being of their fellow citizens."

Mel Gunn, president of R.B.P. (Canada) Ltd. and a partner in Mor Car Wash Systems Ltd., is a vice-president of the Hamilton Jewish Federation, chairman of the 1987 United Jewish Appeal campaign and a member of the leadership committee for the Jewish Welfare Board.

He was president of the Jewish Community Centre for three years and has served as a board member and vice-president of Temple Anshe Sholom. Mel is also a charter member and past president of Hamilton Lodge, B'nai B'rith; was the first chairman of the B'nai B'rith Coordinating Council of Hamilton; and a member of District 22 B'nai B'rith Board of Governors.

Last year, the Negev tribute was accorded to Lincoln Alexander, Lieutenant-Governor of Ontario. "By honoring our fellow citizens each year," said Frank, "it is hoped that others will be encouraged to continue in their good works and, by so doing, will help ensure that the Land of Israel continues to thrive and prosper."

This year's Negev Dinner will help the JNF work in Michmanim — one of the 14 settlements in Galil Canada that has been adopted by the Hamilton community, with which the names of Mel and Gilda Gunn will be associated in perpetuity.

Mel and Gilda Gunn

Public seen changing perception of seniors

TORONTO —
The provincial government and the media are slowly managing to change the public's perception of senior citizens, says Ontario's minister responsible for seniors.

"The government has been working for the past two years to design programs that are meaningful and necessary to accommodate the province's aging population," Ron Van Horne told a group of business and advertising people during a recent Top of the Market seminar at the Sheraton Centre." We are perceiving events not just as challenges but as opportunities to assist people in living longer and more productive lives."

The week-long series of workshops was sponsored by the Ontario ministry of community and social services and Baycrest Centre for Geriatric Care and dealt with marketing, merchandising and communicating to the elderly.

During the workshop dealing with the Ontario government's efforts to aid the elderly, Van Horne said the media are now portraying seniors in a positive light and attitudes are changing for the better. As well, he said the government is helping to eliminate stereotypes about seniors, citing the government's New Agenda report which addresses the needs of Ontario's seniors and the designation of June as Senior Citizens Month.

John Nywening, provincial coordinator of the office of senior citizens' affairs, outlined Van Horne's responsibilities and presented a profile of the elderly. He said that as of last year there were 1 million senior citizens in Ontario. By the end of the decade, this group will increase to 1.4 million and will account for 14% of the population. Thirty years later 25% of the population will be over 65, he said.

Nywening said that seniors today are a diverse group and are mainly concerned with health and social service issues. Over 90% are living in their own homes and would prefer to remain there as opposed to living in institutions, he added.

Disabled youth discussed

TORONTO —
Questions concerning the wellbeing of developmentally handicapped children after parents are gone were discussed by a panel of experts at a forum sponsored by the client and family services department of the Reena Foundation recently at Beth Emeth Bais Yehuda Synagogue.

The questions included: Who is going to look after developmentally handicapped children when parents are dead, can parents stipulate conditions concerning handicapped children in wills, how can parents ensure that inheritances will not be subject to high taxes, is there a government trustee office that will take care of these children, can a will be contested on behalf of a developmentally handicapped child not provided for in a parent's will?

The forum was attended by over 120 parents of persons living in group homes and apartments run by Reena, as well as many on the long waiting list. Parents connected with Surex Residential Services, Home Again and Community Living Services also attended.

Reena president Marilyn Raphael welcomed the parents and introduced fellow board member, Bernie Federman, who chaired the forum.

Guest speakers included Tammy Barrett, a lawyer in the firm of Swadron, Brown and Associates; Harley Mintz of Mintz Partners, Accountants and treasurer of the Reena Foundation; and Paul Bourbonniere of the Investment Guild of Canada.

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Please do not phone in response to this notice.

United Israel Appeal of Canada Inc.

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The itinerary will include a work oriented program and trips throughout Israel spent together with the youth of Or Yehuda.

The program will be partly subsidized and there will be a selection procedure for participation.

For further information please contact:

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United Israel Appeal of Canada Inc.
4600 Bathurst Street, Suite 315
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(416) 636-7655

*Canadian communities twinned with Or Yehuda include Hamilton, London, Windsor, Halifax, and the smaller communities of Ontario and the Atlantic Region.

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Organizations and People

Campaign hits a high note

Sunnybrook sings thanks

By
BRUCE PARKINSON

TORONTO —
With their first-ever fund raising campaign topping the halfway mark of its $29 million goal, the staff of Sunnybrook Medical Centre has something to sing about.

And sing they did, at a recent reception to launch a single performed by hospital staff to support the First Sunnybrook Fund — and thank the thousands of people who have already helped.

The song, You Got Us Going, was written and produced by Andrea Freedman Iscoe, wife of oncologist Neill Iscoe who is one of 16 physicians, nurses and health care workers who make up the Sunnybrook Singers.

"The message is in the words of the song," said Dr. Martin Barkin, president of the medical centre. "We won't let you down."

Opening in 1946 as a veterans hospital, Sunnybrook has broadened and diversified its role over the years to the point where it can now boast of being Canada's most frequently used hospital.

Its enlarged role has also created a vital need for expansion and renovation of existing facilities.

To accomplish this, Sunnybrook has embarked on a 5-year, $74 million development plan. With $45 million acquired through provincial government funds and Sunnybrook's own capital resources, $29 million was left to be raised by the First Sunnybrook Fund.

Over $17 million has been raised to date, reports Barkin, with the bulk of that coming from corporate and large private donors.

"We have had several large contributions by individual Jewish donors," Barkin said. "Now we'd like the rest of the Jewish community to get involved."

The majority of funds raised will help build the Clinical Services Wing which will house such facilities as:

- Twelve new operating rooms, including two state-of-the-art open heart surgery rooms.
- A 30-bed critical care centre, expanding Canada's first Regional Trauma Unit where seriously injured patients are referred by 58 other hospitals.
- Four clinical service laboratories and an ambulatory care and diagnostic centre.
- Forty thousand square feet of brand new, fully equipped research space.

The staff of the medical centre has pledged to raise $5 million — $1 of every $6 needed.

Andrea Freedman Iscoe's enthusiasm and involvement is typical of the response the staff has shown.

"I wanted to do something to help the First Sunnybrook Fund and felt that a song expressing the hospital's and the community's mutual commitment to one another would be something that everyone could identify with," Iscoe said.

The project has turned out to be a lot of fun and an effective release from the pressures of medical work, say the members of the Sunnybrook Singers.

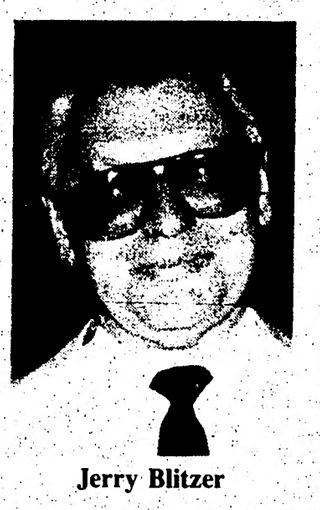
At the reception to launch You Got Us Going, medical photographer and part-time singer Bron Rakiewicz blinked into the TV lights and grinned. "I'm gonna change careers," he said. "I want to be a rock star. I want a video."

Copies of You Got Us Going are available from the Sunnybrook gift shop or by calling 480-GIVE (480-4483) for a minimum donation of $5.

BB's Blitzer raises funds, wins awards

TORONTO —
Jerry Blitzer is coming up for a bar mitzvah — his 13th year as the Martyrs Forest chairman for B'nai B'rith Yorkdale/Raoul Wallenberg lodge.

Blitzer has held almost every position in his lodge, including that of vice-president, and has won the regional award every year for the past 12 years. He is now on his way to achieving his 13th award for his fund raising services.



Jerry Blitzer

"All that I am doing is to remind B'nai B'rith and its members that the six million men, women and children perished at the hands of the Nazis because they were Jewish," Blitzer said. "We can neither afford to forget, nor allow the world to let the memory of the Holocaust disappear from the pages of history."

At a recent breakfast meeting of presidents and Martyrs Forest chairmen, the Toronto Regional Council of B'nai B'rith launched its annual Martyrs Forest campaign for the Jewish National Fund.

Max Aiken, BB Martyrs Forest regional chairman, said the aim of the campaign is to involve all 25 local lodges and for every BB member to buy a tree.

The Martyrs Forest is a memorial to the six million Jews murdered in the Holocaust. The completed forest will contain six million trees in 19 sections — each dedicated to one of the Jewish communities in Europe. The campaign will end April 26 — Holocaust Memorial Day.

For further information call Aiken at 445-5045, BB Regional Council 630-5442 or Monty Mazin at JNF 638-7200.

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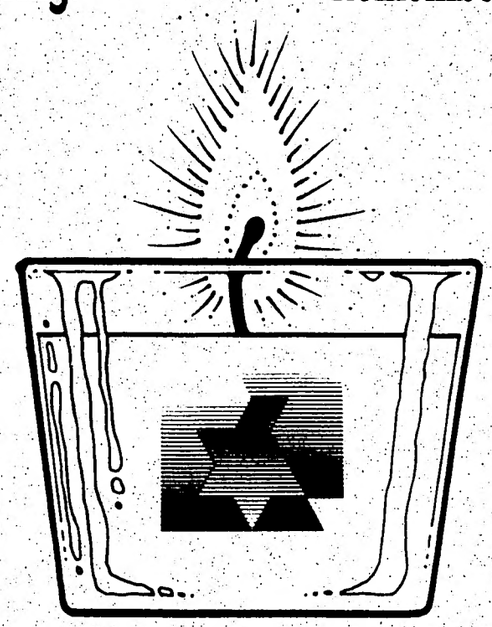

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Organizations and People

Support from Refusenik community

Vasilevskys recall difficulty of leaving Russia

By
WENDY ROSEN

TORONTO —
A brother is not a close enough relative to warrant family reunification.

At least, that's what Soviet officials told Anatoly Vasilevsky in May 1979 when he sought an exit visa to Israel for himself, his wife Nataly and later their daughter Hanna, now 5½.

The Vasilevskys — the first family adopted by Holy Blossom Temple — were finally permitted to leave the Soviet Union in August 1985 to rejoin his brother, who had since moved to Boston.

The couple, in Toronto recently to attend a twinned bar and bat mitzvah at Holy Blossom, recounted their efforts to get out as well as the life support system inherent in being an adoptive family.

Anatoly explained that they were refused three or four times but could reapply every six months. New rules introduced in 1980 stated that a new invitation had to accompany each application as well as new papers from employers and housing authorities where in the past the same data could be recycled.

"Since the Soviet post office didn't give out the invitations, it was practically impossible for someone to reapply," Anatoly said, adding that some people received their documents through the Dutch embassy.

Most Refuseniks are not fired from their jobs but rather forced to quit, he said.

"They promised us the paper if we left the job but without the paper we couldn't apply for emigration," Anatoly said. "It's the same for most Refuseniks."

Nataly and Anatoly Vasilevsky.

Anatoly, who has a PhD in linguistics, was chief of a small department at a research insititute before he applied. His wife was a computer programmer. In order to support the family, he gave private English lessons to children and did Russian-English translations which Nataly typed.

"A number of friends registered with the National Centre for Translation and got work. I did it and they gave me the money."

They spoke of how supportive the Refusenik community is of its members as often friends and neighbors become cool and perhaps hostile — in the Vasilevskys case even to the extent of spying on them and reporting back to the KGB — once someone applies for emigration.

"People are afraid for their positions, for their children who are often abused (if they associated with someone whose family is trying to emigrate). Very few friends will visit," Nataly said.

"So the community of Refuseniks helps each other."

She recounts the story of being pregnant and visiting officials — whom she called rude — to ask about emigrating.

"They told me to forget about it," she said, adding that the trauma of this encounter caused her to be hospitalized for 1½ months. Because of this, "we didn't have anything for the baby."

Hanna was born two months premature "and our Refusenik friends did everything for us ... there were all baby things ready when we came home."

Then the packages from Holy Blossom — clothes, baby food and vitamins — started to arrive as well as regular telephone calls, cards, letters and even visitors who brought "special baby milk with iron," she said.

"It's so amazing people here care that much for people there.

"It's difficult to explain ... the calls are a hope, they helped us live ... to survive because all we could do there was wait. I wrote a lot of letters (to various Soviet officials)," she said.

"Now we're here (in the West) but our friends are still there ... we remember how desperate we were after six years."

Among the friends they expressed concern for is hunger striker Leonid Yusefovitch, whose son Menachem was one of the Soviet children twinned in the ceremony which the Vasilevskys came to Toronto to witness.

"The situation is desperate ... they have four children and his wife is pregnant and not in good health. All her relatives are in Israel," she said.

Anatoly said that the Yusefovitch family is remarkable in its passion for Israel.

"For them, going to Israel is not just words ... they've made their apartment into a little Israel. Many Refuseniks study Hebrew but they made Hebrew their family language — only Hebrew is spoken at home."

Nataly added: "They can't imagine their life outside of Israel."

Anatoly said Yusefovitch was his neighbor and told him in 1985 before they left that he would commit suicide if Soviet officials didn't let him out.

As the government is a bureaucracy, it takes a month or two for any decision, he said, so it's unlikely a hunger strike will prompt an immediate reaction from officials.

Asked his opinion of glasnost (Soviet leader Mikhail Gorbachev's open policy), he said he viewed it positively and as a necessary step for Gorbachev to achieve his reforms.

"Until January 1987, there were words but no actions — even what Gorbachev said was contradictory. The impression was that he met such resistance from the politburo he couldn't do anything.

"Starting in January, he decided to use the press as a means to further his aims. He tried to do something from the top and it bogged down so he decided on a new tack in order to fight party officials who opposed his reforms," he said.

"There is more freedom to speak about different kinds of negative things in everyday life, to freely speak about shortages of food and that the quality is poor, to criticize officials — even high officials," he said. "There's no doubt it's not just an illusion for the West but rather exclusively for internal reasons."

Vasilevsky said Gorbachev will be willing to allow more emigration in exchange for Western financial help — emigration linked to trade. However, he says it would be a mistake for the U.S. to rescind the Jackson-Vanek amendment, which links the two.

"The Soviet Union is prepared to improve emigration but if the amendment is repealed, there would be no incentive to boost emigration."

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Organizations and People

Special commendation for chairman

Canadian Society of Yad Vashem lists objectives

TORONTO —

The 1st annual meeting of the Canadian Society for Yad Vashem's board of directors pledged recently to carry on the work of Holocaust commemoration and education, in the spirit of its parent Martyrs' and Heroes' Remembrance Authority in Jerusalem.

The Canadian Society for Yad Vashem was formed in April 1986, when Yad Vashem chairman Yitzhak Arad and International Chairman Abba Eban gave a mandate to the Toronto community, especially to Jewish war veterans, to form a Canadian arm of the organization in order to raise funds and promote specific projects.

Yad Vashem's Canadian chairman, Dr. Joel Dimitry, was presented with a special commendation on behalf of Tony Ruprecht, Ontario's minister with special responsibilities for multiculturalism.

Dimitry outlined the Canadian society's objectives:

• Establishment of a speaker's bureau to provide a roster of speakers for both private and public functions. Recently, a panel on Jewish resistance during World War II spoke at York University.

• Setting up a second generation committee and the recruitment of children of Holocaust survivors.

• Distribution of pages of testimony, in cooperation with Canadian Jewish Congress and B'nai B'rith Canada, to survivors and institutions.

• Collection of artifacts and their shipment to Israel.

• Videotaping interviews with survivors. This has been undertaken in cooperation with the Holocaust Remembrance Committee of Toronto Jewish Congress.

• Establishment of regional chapters in Montreal, Ottawa, Winnipeg, Edmonton and Vancouver.

• Recruitment of more people for the board of directors.

Dimitry said the Canadian society will work closely with Yad Vashem in the undertaking of four major projects that must be completed within 10 years.

• Retrieval of archives from Europe. Many documents are deteriorating in the capitals of Europe. Only Yad Vashem is actively going to cities in Poland, Germany and elsewhere, collecting, restoring and cataloguing evidence of the Holocaust, to add to its collection of 52 million documents.

• From the retrieval of the archives, a definitive, 24-volume history of the Holocaust is planned.

• A new research and teaching centre is in the works, to educate future generations about the Holocaust.

• Construction of "The Valley of the Destroyed Communities," a massive 5-year, $6 million undertaking in which the 5,000 Jewish communities destroyed during World War II will be memorialized. On six acres of rocky wooded hillside, each community will be symbolically reconstructed, in rock formations, to approximate its location in Europe.

Although it has grown quickly, the Canadian society says it still needs members. Call (416) 223-5511 for more information.

Attending the recent 1st annual meeting of the Canadian Society for Yad Vashem were (from left) Arlene Perly-Rae; Jack Kay from Ontario cabinet minister Tony Ruprecht's office, presenting a commendation to chairman Dr. Joel Dimitry, Rabbi David Monson, and co-chairman David Smuschkovitz.

Spinal cord lectures

TORONTO —

A full day-long conference investigating spinal cord injury and its consequences will feature lectures and demonstrations by experts in the specialty at Sunnybrook Medical Centre on Friday, April 24.

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Organizations and People

Every form of community service in Fort Erie

Helping others leads Stella Ziff to mayor's job

By PHILLIP FINE

FORT ERIE, Ont. — There's an oh-so-slight trace of irony in Louis Ziff's voice as he relates how his wife Stella became the first woman mayor (and, the first woman mayor who just happened to be Jewish) of Fort Erie, the border town of 24,500 just across the Niagara River from Buffalo.

"Stella got her start in politics by helping out and answering phones (at the town hall) during the great blizzard of 1977," says Lou who himself was mayor of Fort Erie in 1947 and 1948.

"She had such a good time that she decided to get involved in politics on a permanent basis."

Stella agrees and still remembers the many touchingly funny calls ("Could you send a snowplow down? I've run out of diapers!") she fielded during the storm which brought Fort Erie to a standstill and which is still relived in Buffalo's bars.

But she also remembers the immense amount of satisfaction she reaped from helping others and the realization that her labors were not unappreciated.

"I felt I was serving a need," she says of those hours in front of the switchboard. "I really felt needed."

It was this feeling, she explains, that kindled a desire to do something more for the community and which ultimately propelled her into politics: first, to a 2-year term as mayor in 1978 and, after losing a reelection bid in 1980, to a 2-year term as councilor in 1985.

Yet it was inevitable, perhaps, that municipal politics would eventually claim a person as energetic as Stella if for no other reason than she had done everything else there was to do in Fort Erie. Indeed, in the years before her first electoral triumph, (Stella came to Fort Erie in 1950), she zestfully took up almost every form of community service — primarily because it was (and, still is) the only game in town.

As Stella herself admits, having been born and brought up in one metropolis (London, England) and having moved in 1947 to another (Toronto), she only survived the shock of realizing she would be swimming in a backwater — Fort Erie in 1950 boasted a mere 9,000 souls — by jumping in with both feet.

And jump she did, becoming during that first year, a brown owl, the Brownie equivalent of a den mother in Cub Scouts. Being a Brownie pack leader wasn't as foreign for Stella as it might seem: during the war, she had served as a sergeant in the Women's Territorial Auxiliary of the British Army.

If military service does anything, it teaches the importance of setting goals and going after them. This obviously stood Stella in good stead as her list of community activities grew over the years to include the United Way, the Chamber of Commerce, the Women's Guild of the Shaw Festival Theatre at Niagara-on-the-Lake, Ont. and Fort Erie's Douglas Memorial Hospital, of which she was a director.

Louis and Stella Ziff.

With so much on her plate, she still found room for Buffalo's largest synagogue, Temple Beth Zion, becoming in 1973 the first non-American to be president of its sisterhood. Both Stella and Lou were Beth Zion members for 22 years.

And, although today much of Stella's schedule is invariably taken up by the seemingly endless demands of government — both local and regional — she still manages to attend meetings of the Erie Riding Federal Liberal Association; the LEAD Corporation, the federally funded agency which nurtures small business; and the Buffalo and Fort Erie Public Bridge Authority, the international body which owns and operates the Peace Bridge between Fort Erie and Buffalo.

Lou's agenda isn't quite so crowded but does include the twice-monthly sittings as well as the regular committee meetings of the Niagara South Board of Education of which he's a trustee. Such work is nothing new for Lou who, like Stella, sat on the Fort Erie Board of Education. Lou also helped found Fort Erie's Chamber of Commerce and, during the 60s, served as the town's solicitor.

Such devoted service might be expected from a person who, unlike many Jews from small towns, chose to stay in one rather than decamp, say, for Toronto. Indeed, Lou, who has called Fort Erie home for 54 of his 73 years (his first seven were spent in Niagara Falls, Ont.), is loud in his praise of smalltown life as a preventative for urban Jewish parochialism.

"I know people in Toronto who've never had a goyish friend," he says, adding that he's "completely at home with the goyim" having grown up in an overwhelmingly Gentile community. (In fact, Lou points out, Fort Erie has never had more than five or six Jewish families, much less a synagogue).

That "Gentile community" has been Lou's bread and butter ever since the day in January, 1946 when, fresh from four years in the Royal Canadian Air Force, he hung out his lawyer's shingle. His decision to set up shop in his home town rather than seek his fortune with a big city law firm was, he explains, no accident.

"My outlook on life changed considerably during the war. I didn't think the biggest thing . . . was to be a great financial success."

And, although Lou is certainly not poor, the home he shares with Stella on the beautifully manicured Niagara River Parkway is comfortable, rather than luxurious. It bespeaks a purposeful, yet quiet existence — one the Ziffs obviously prefer to the breakneck pace of the city. And anyway, Stella points out, the metropolis is not really that far away.

"I can be in downtown Toronto in an hour-and-a-half," she says but notes, with evident contentment, that in Fort Erie one "can live a quieter life."

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Lubavitch's Schneerson urges "new enthusiasm"

Use birthday to promote Yiddishkeit: Rebbe

TORONTO —

Lubavitcher Rebbe Menachem Mendel Schneerson is urging his followers across Canada to observe his 85th birthday by rededicating themselves "with new enthusiasm" to a variety of outreach programs.

"He wants us to utilize this opportunity to promote the genuine wellbeing of Jews and non-Jews," said Rabbi Zalman Grossbaum, executive vice-president of Chabad Lubavitch of Southern Ontario.

"He doesn't want his birthday to be observed as another chronological event but as an occasion to promote Yiddishkeit," he told The Canadian Jewish News here. There are Lubavitcher communities in Halifax, Montreal, Ottawa, Toronto, London, Winnipeg and Vancouver.

Rabbi Schneerson turns 85 on Nisan 11, April 10.

The Lubavitchers' thrust is threefold, said Grossbaum.

- A 10-point "Yiddishkeit campaign to promote pivotal mitzvot."
- An outreach program to non-Jews emphasizing the seven Noachide laws.
- A mobilization program to "get every Jew to sponsor a letter" in Sefer Torahs being written in Israel.

The Yiddishkeit campaign includes: Ahavas Israel, love for every Jew; the promotion of Jewish education; keeping a pushke in the house for the daily practice of tzedakah; daily Torah study; having at least a siddur, book of tehillim (Psalms), and Chumash in the home; the lighting of Shabbat candles by mothers and by daughters from the age of three; the daily donning of tefillen; kashrut; the affixing of a kosher mezuzah on every doorpost, "including the garage door;" and observance of the laws of family purity and mikvah.

The rebbe is also urging followers to encourage non-Jews to rededicate themselves to the laws of general society issued to Noah after the Deluge. These include prohibitions against idolatry, murder, theft, blasphemy, incest, eating the flesh of a living animal, and providing a system of justice to ensure stability and prevent chaos. "These principles form the bedrock of civilization," said Grossbaum.

"Every Jew should include himself in the writing of a Sefer Torah," said Grossbaum. "This is, among other things, a great symbol of *achdut* (the unity of) Israel. We are encouraging every Jew to sponsor a letter in our Sefer Torahs for a dollar each."

Grossbaum said that the rebbe's decision to give his birthday discourse on April 11, Shabbat HaGadol, precluded the use of live cable TV and radio transmission.

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Israeli consul-general tells CJC meeting:

Soviet Union must "qualify" for peace parley

By
PAUL LUNGEN

TORONTO —
Policy changes in the Soviet Union may have an effect on the status of Soviet Jews as well as on Mideast peace prospects, two speakers recently told a meeting of Canadian Jewish Congress, Ontario Region.

Speaking broadly on Israeli politics, Benjamin Abileah, Israel's newly appointed consul-general to Ontario and Western Canada, said the Soviet Union appears ready to participate in an international forum in which peace would be discussed. However, the Soviets must first prove they are ready to "qualify" as a participant by reestablishing relations with Israel and by changing their policy towards Soviet Jews.

The Soviet Union must open the door to emigration, he said, but Israel must avoid falling into a potential "trap" where the Soviets release Jews when they agree with Israel's position and close the doors when they don't agree.

That's what Prime Minister Yitzhak Shamir meant when he said recently there was no connection between release of Refuseniks and the peace process, Abileah stated.

In a separate address, Wendy Litwack, co-chairwoman of Congress' Soviet Jewry committee, said this is "a very exciting time for Soviet Jews."

The dynamics of events are making headlines almost daily, she said, pointing to a recent report that the Soviets are considering releasing 11,000 Jews per year. Other reports indicate there will be an increased emigration subject to national security considerations, while in recent months some Prisoners of Conscience have been released from prison, leaving only Yuli Edelshtein and Alexei Magarik still in jail.

"There are changes, it's very exciting," she said, adding a cautionary note the we must "wait and see" if the Soviets' new glasnost (openness) policy means fundamental change or is just an escape valve for pressure.

Litwack pointed to 15 years of constant education to sensitize people to the situation of Soviet Jews, adding there is "an army of freedom-loving Jews and non-Jews" who pressure the Soviets at every turn.

That's why these moves are happening now, she stated.

Litwack said the Soviet Jewry committee is planning a full slate of events for April and May. They begin on Friday, April 10 with a special Shabbat service at the Holy Blossom Temple with ex-Refusenik Alexander Mariasin, whose wife Lea, a cancer patient, was recently released from the Soviet Union. The programs end on Thursday, May 28 at a meeting with recent visitors to the Soviet Union who will describe their experiences there.

Abileah, who took over as consul-general in early March, said besides the Soviet involvement in potential peace talks, the question of who will represent the Palestinians must also be addressed. Noting that in the Camp David Accords Israel agreed to Palestinian representation and discussion of their legitimate rights, Abileah said Israel believes residents of Judea, Samaria and Gaza who are not members of the Palestine Liberation Organization could participate as spokesmen for Palestinians.

He said the Palestinian representatives must not espouse terrorism and could not speak for the PLO, which is "breaking apart."

He said PLO chairman Yasser Arafat appears to be moderating his position. But he has to, since "the extremists won't have him." Now we have the spectacle of Arafat aligning with Egypt, a country he once branded as "traitor" to the Arab cause for making peace with Israel, Abileah said.

The consul general noted that Israel has exhibited flexibility recently on the makeup of the Palestinian delegation, it has reversed longstanding policy and agreed to some sort of international forum for peace talks (even the U.S. is moving in that direction as well, he said) and is willing to have Soviet input in negotiations. Abileah said it's now up to the other side, for a leader like Jordan's King Hussein to say "okay, I'm ready."

Turning to the Israeli economy, the consul said recent strikes by nurses for higher wages and by students against tuition fees which they cannot afford are very painful issues. "But to heal the economy, we must do these things."

Noting that ⅓ of the Israeli budget goes to repay debt, ⅓ for defence and the remainder for all other requirements, Abileah said despite that Israel must continue to attempt to stimulate growth. The great fear in Israel is that we can't do everything to put the economy on a healthy track, bring inflation down below double digit figures and achieve growth, he said.

Abileah concluded his remarks by dismissing suggestions Israel's moral fabric is deteriorating. Pointing to grassroots support to raise money for U.S. spy Jonathan Pollard, to those who stand in line to witness the trial of accused war criminal John Demjanjuk and to the continuing proclivity of Israelis to lead the world in per capita attendance at concerts and theatre, Abileah said Israel's moral fabric remains high. Signs to the contrary are reactions to life under pressure, he said.

In other business, Gregory Sorbara, provincial minister of colleges and universities, lauded the Holocaust Memorial and Education Centre, located in the Lipa Green Building, as contributing to continued education in the province.

In a brief question period, Sorbara told the meeting there was no timetable in the provincial government under which Jewish day schools would receive public funding.

That's not a question being vigorously discussed, he said. Expanded funding for Roman Catholic schools has created an "enhanced" financial burden and the government is not considering spending more money on other groups.

Nine representatives to the CJC national executive were elected at the meeting: Wendy Litwack, Gordon Wolfe, Genya Intrator, Didi Urbach, Anne Gross, Sandra Brown, Sheila Engel, Jules Kronis and Maurice Benzacar.

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No reason for increases, says Vaad's Lowy

Keep Passover prices down, retailers urged

By
DAVID BIRKAN

TORONTO —

The Toronto Vaad Ha-Rabbanim is urging retailers to keep pre-Pesach prices down, particularly of fish, says president Rabbi Moshe Lowy, "otherwise consumers could shop elsewhere or do without."

Said Lowy: "There is no reason to increase prices at this time of year. There is at most only a minimal increase to retailers in the cost of kashrut supervision."

Rabbinic injunctions against overpricing staples before Passover and other festivals have been issued since talmudic days, he told The Canadian Jewish News. On occasion, a total ban on fish was decreed.

"If the prices are too high, people can do without or buy their fish at any fish store," said Lowy.

"As long as the fish is a kosher one — with fins and scales — and is whole, uncut at the store, it may be taken home and washed off well for cutting and cooking.

"As long as the fish has not been cut at all in the store by a treif knife, it's alright to use," he said.

Also noted in the vaad's pre-Pesach message, issued after its recent monthly meeting, was the permissibility of using the following items for Pesach without the need for special certification:

• Aluminum foil, plastic bags, Saran wrap, baking soda (not baking powder, which contains chometz).

• National brands of frozen vegetables (excluding legumes) that contain no additives whatsoever including salt; the iodizing process in the latter may involve chometz.

He warned that:

• Soft drinks require Pesach certification because in some cases wood alcohol is used in the carbonation process.

• Additives in commercial horseradish, like beet juice or vinegar, preclude its use for the maror on the seder plate. "Check local stores for specially prepared horseradish," he said, "or make a bit of your own." However commercial horseradish can be eaten with the meal.

• Abnormally high insect infestation of leafy vegetables has rendered romaine lettuce unkosher. As maror or for general consumption, the entire leafy part must be trimmed away and only the leaf's stalk used — after careful washing and soaking for half an hour in salt water.

• Iceberg lettuce must also be carefully washed and soaked in salt water and held up to sunlight or another source of bright light to check for mites, aphids or other small insects.

• Undesignated kosher-le-Pesach stickers should not be relied upon. "Stick to produce whose labels carry a COR number or designations of other rabbinic authorities," said Lowy.

"Blanket kosher-le-Pesach stickers can be printed by anyone," he said. He recounted the apocryphal story of a restaurant in New York serving bread with a kosher-le-Pesach label on it.

"Chometz may be eaten Monday morning, April 13, until 11.05 and may be sold, given away, burned, or otherwise disposed of until 22 minutes past noon," he said. "These are the latest times here ever, because daylight saving time was advanced."

He also said that the vaad would officially discuss the eruv (CJN March 26) and make a statement on it sometime after Pesach.

Youth to Youth in Or Yehuda

UIA program for students

TORONTO —

Applications from students are invited for the Aug. 6-27 Youth to Youth Study Program sponsored by the Ontario and Atlantic Regions of the United Israel Appeal of Canada in their Project Renewal neighborhood — Or Yehuda.

One of the most important functions of Project Renewal is to establish long term people to people relationships between Diaspora communities and their neighborhoods, especially to bond the youth of both communities, program organizers say.

With this in mind the participating Canadian communities sent 13 teenagers to Or Yehuda for two weeks last year. The project proved to be most successful and this year, a similar format will be followed in an expanded time period.

The participants will spend at least half of the time at Or Yehuda living with families and undertaking a priority work program in the town.

The second half of the itinerary will see participants traveling through Israel with their Or Yehuda peers.

Lectures, presentations and discussions will be included to provide the participants an enriched and balanced picture of the country.

Young persons aged 16-18 from London, Windsor, Hamilton and Halifax and from the smaller communities of the Ontario and Atlantic regions of UIA are eligible.

Project Renewal in Or Yehuda has been one of the outstanding success stories. Last year it was the first Project Renewal neighborhood to be awarded the Kaplan Prize, Israel's highest honor recognizing achievements in the areas of economic innovation, productivity and social services.

Not only are other neighborhoods in Israel looking to it as an example but representatives from other countries with severe slum problems are beginning to visit Or Yehuda in an attempt to learn how to solve neighborhood rehabilitation problems.

Special funding through the UIA is available to enable students to participate in the program described by some of last year's participants as "a dream come true," "an experience I will never forget," and "something that made me understand what Zionism is all about."

For further information contact local chairmen of the United Israel Appeal of Canada or call Barney Harris or Judy Salomon Greber at United Israel Appeal of Canada, 4600 Bathurst St., Suite 315, Willowdale, Ont. M2R 3V3; (416) 636-7655.

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Special multi-faith service at Holy Blossom

Temple's third seder to focus on refugee issue

By
WENDY ROSEN

TORONTO —
About 50 multi-faith and refugee support groups are jointly sponsoring a third seder at Holy Blossom Temple April 15 in support of the admission of refugees to Canada.

About 1,500 are expected to attend the event which is entitled, The Third Seder: Refuge for Refugees. Among the guests will be Bob Rae and Larry Grossman, leaders of the provincial New Democrats and Conservatives, respectively. At press time, Premier David Peterson had not been confirmed.

Roger Hyman and Leonard Wise, two members of Holy Blossom Temple, have written a special haggadah service with assistance from Rabbis Gunther Plaut, Dow Marmur and David Azen and Rev. Bruce McLeod of the Metropolitan United Church. The Canadian Jewish Congress has sent the service to every rabbi for them to use in their Passover service, if they choose.

Marmur will lead the seder and Plaut will be the narrator. McLeod will be one of the readers. Four refugee children will ask the revamped traditional questions and answers, first in their native language then in English.

(A sample of how the questions were reworked is evident in the third question. The child asks: "Why are laws being passed even now to keep the doors more tightly closed." The response is: "There are rulers in every country who will not hear the cries, who will not see the scars of the refugees — who are listening to those of narrow mind and limited vision, and not to the pleas of those who are desperate for sanctuary.")

Cantor Benjamin Maissner will sing the prayers but other musical interludes — including closing the seder with We Shall Overcome — will be performed by singers Salome Bey and Sharon, Lois and Bram. The South American songs in the text will be sung by Tin Ku, a women's Chilean band.

Prof. Fred Zemans, president of Holy Blossom, said the seder "grew out of the concern of Jewish and non-Jewish communities that Canada was in the process of closing its entry points and making it difficult for legitimate refugees to come to Canada."

Prof. Howard Adelman, seder coordinator, said although various groups and churches are participating in the evening of solidarity — more are calling each day to register their sponsorship — "it was felt appropriate that temple be host because of what happened to Jews when Canada closed its doors to Holocaust victims."

Zemans said that since World War II, Canada has been trying to overcome its sad record "but in the last number of years the government has had a number of studies including one by our own Rabbi Plaut (about 18 months ago) for processing refugees in both a humane and expeditous manner."

He explained that the problem is sorting the 33% to 40% of refugees who have legitimate claims from the others "who are clearly claiming refugee status because it is the only way for them to stay in Canada."

Zemans said there was a need for a public event where people in the community could learn of and speak out about the ramifications of the proposed immigration legislation. It is something that not only unifies all branches of Judaism but also is a concern of various other groups.

Adelman said the seder universalizes the issue of refugees as Jewish refugees are in a minority.

"We wanted to create a positive statement about refugees and it just seemed so right to do it at Passover with its symbolism of freedom from slavery."

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Friends, colleagues undertake campaign

Weizmann scholarship to honor Migicovsky

OTTAWA —

Friends and colleagues of the late Bert Migicovsky have undertaken a campaign to establish a permanent scholarship in his name at the Weizmann Institute of Science in Rehovot, Israel.

Bert Migicovsky, a leading biochemist with the federal government, died in Ottawa last year.

Born in Winnipeg, he graduated from the University of Manitoba, and joined the government's agriculture research department in 1940. He was appointed chief of biochemistry of the animal research unit in 1959.

In 1959 Migicovsky made headlines when a scientific team he was heading discovered an inexpensive way to remove radioactive material from milk.

In 1959 and 1960, he was involved in preparing a report to the United Nations on radioactive fallout.

In 1975, Migicovsky was appointed deputy minister in charge of research at Agriculture Canada, a position he held until his retirement in 1977. Prior to that, he was director-general of the department's research branch.

In recognition of his distinguished career and contributions to the support and promotion of scientific research in Canada, he received many honors including the Montreal Medal, honorary degrees from several universities,and he was made a Fellow of the Royal Society of Canada.

One of his great interests was the promotion of the research talents of the generation following him. The Canadian Society for the Weizmann Institute was a particular enthusiasm since it reflected both his interest in science and in the international basis of scientific interactions.

Bert Migicovsky

The members of the scientific community campaign for the Bert Migicovsky Scholarship Fund are Drs. John Cowan (chairman), Sol Gunner, George Marcus, Tibor Rajhathy, Ian de la Roche and Lewis Slotin.

Jewish community campaign members are Maurice Wright (chairman), John Greenberg, Edie Koranyi, Mervin Mirsky, Louis Rasminsky, Hyman Soloway, Zeev Vered and Norman Zagerman.

Donations to the capital of the fund should be made payable to the Canadian Society for the Weizmann Institute of Science. The donations are tax exempt and receipts will be issued. Pledges covering longer periods are also encouraged.

For additional information, contact the Ottawa office of the Society at 56 Sparks St., Suite 706, Ottawa K1P 5A9; (613) 236-3391.

Manitoba Grits pick Kaufman

By
MYRON LOVE

WINNIPEG —

Long-time political veteran Morris Kaufman was elected president of Manitoba's Liberals at their annual convention held recently in Brandon at a time when prospects are beginning to look positively rosy for the party in the province.

In the provincial election in March, 1986, the party elected its leader, Sharon Carstairs, to the legislature — the first Liberal MLA to serve in the provincial chamber in years and recent polls have attested to the party's growing popularity.

"While our prospects look good," said new president Kaufman, "we still have to earn the votes.

"As the party's chief executive officer, my job is to lead in recruiting new members and candidates, get members involved in meaningful policy discussions, raise money and keep the party healthy and growing."

A partner in the law firm of Kaufman Cassidy, Morris Kaufman has been active in politics and the Winnipeg Jewish community for 18 years.

He came with his family to Canada from Israel when he was 12 years old. "I'm trilingual," he says. "I speak, English, Yiddish and Hebrew."

Kaufman still maintains strong ties with the land of his birth. He has a lot of family still in Israel, including one of his three daughters who is working in Ashkelon with Ethiopian Jewish immigrants.

Within his adoptive community, Kaufman has long been active in the YMHA where he is on the executive, was formerly on the board of the Shaarey Zedek Synagogue, and, last fall, he was elected to the board of the Winnipeg Jewish Community Council.

"We are in a period of crisis," he said of Winnipeg's Jewish community. "However, it should be noted that John F. Kennedy saw in crisis the Chinese interpretation — both a danger and an opportunity.

"The danger here is that diminished resources and population make it more difficult for us to function and provide services. The danger though may encourage us to cooperate, to work together more efficiently as one unit. We don't have enough people to run 12 different ballgames. We need to work within one major coordinating organization."

The former city councilor also sees tremendous opportunity for the Liberal Party in Manitoba. "I've been around for years and felt it was time I made a contribution," he said. "The party agreed."

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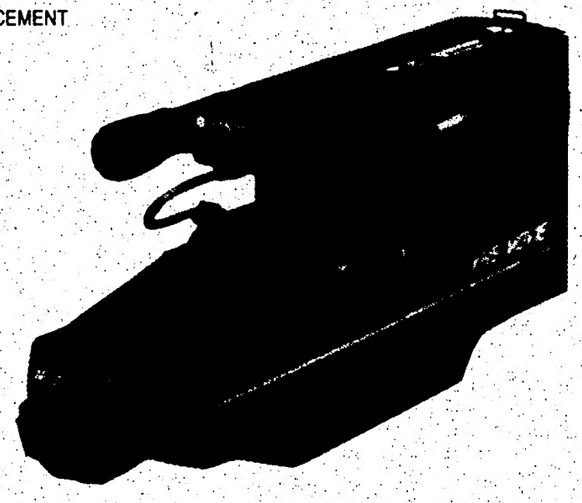

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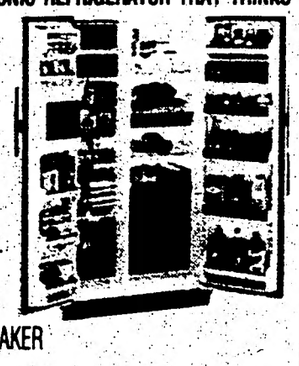

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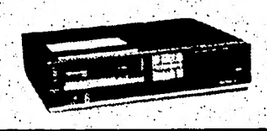

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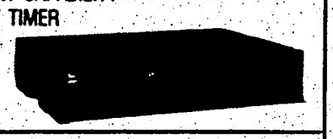

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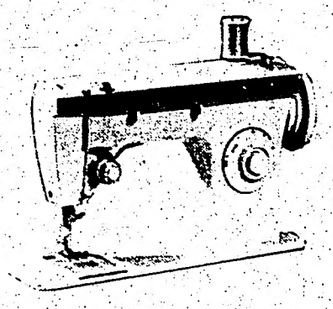

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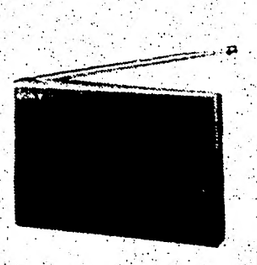

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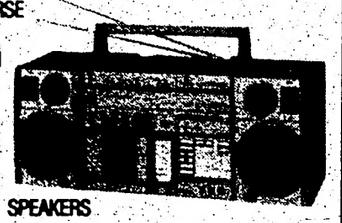

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Fashion

Willy Wonderful appeals to diversified market

Fashion team in fine tune with customer needs

By
LORI SMITH

In today's style and money conscious world there is one retailer that offers the best of fashion to every possible strata of customer — Willy Wonderful Ltd.

Fashion and saving are the bywords of the chain, which now has stores in Downsview, Mississauga, Scarborough, Thornhill, Newmarket, Markham and Dundas, Ont.

Brahm Hauer, vice-president of merchandising, explains that the business, which began 19 years ago with one store at 2383 Lawrence Ave., is a unique operation.

"We offer our customers new fashion merchandise at a true value of 30% to 60% off on a daily basis. Our buyers are in Montreal on an almost weekly basis and we are constantly shopping the market for what we feel is prime merchandise.

"Our lower prices don't mean that we buy ends-of-lines or whatever anyone else doesn't want. We go out and buy in the same way that the regular stores do. We follow trends and our buying teams select what they feel will be the most fashionable merchandise for the season."

Company Vice-president Amy Hauer says that the store's customers are extremely fashion-conscious and as a result the team has to buy with fashion firmly in mind.

She also says that the Willy Wonderful customer includes a cross-section of society that ranges from the trendiest Bloor Street shopper, who drives up in his or her Mercedes Benz, to more conservative shoppers, who come in for the basics, to families trying to dress well on a limited budget.

"People are more money conscious today and even wealthy people are proud to save some money and say they did."

Mr. Hauer adds that the yuppie market is another group they now are trying to appeal to.

"Those are peoople who will spend money on a real piece of fashion anyway but they particularly like to if they know they can have the item at 30% to 60% off."

The management team, which is headed by President Jack Hauer and Vice-president of Operations David Goldsman, prides itself on dealing with their customers and suppliers in a reputable, legitimate manner. For that reason, no manufacturer's name is ever mentioned in any of the company's weekly ads. But as anyone who has ever shopped in the stores can testify, they deal with only the finest labels in the country.

Ms. Hauer explains that this spring and summer Willy's will feature garments that represent some of the season's strongest trends: shorter skirts; crinolines; bustiers; body-fitting clothes with more emphasis on the waist; fuller, flouncier skirts; lots of cottons and easy-to-care for fleece; Out of Africa looks; stripe, geometric and African prints; and of course, denim, which is prominent in men's, children's, and women's styles.

It should be noted that the Willy Wonderful stores have sizable and up-to-date children's and men's departments. There are also jewelry and hair accessory sections.

Brahm Hauer says that until about two years ago menswear consisted of the banker's look — a basic navy blazer and gray flannel pants.

"Now menswear has gone into all types of different looks and men are without a doubt beginning to understand and move in to fashion."

He says it is not really a change in silhouette but rather a change in color and texture. Today, men will wear silk, cotton and linen blends in electric, fashionable colors. They are getting away from basics.

In children's clothing, reproduction of adult styles are what is 'in' and available at Willy Wonderful.

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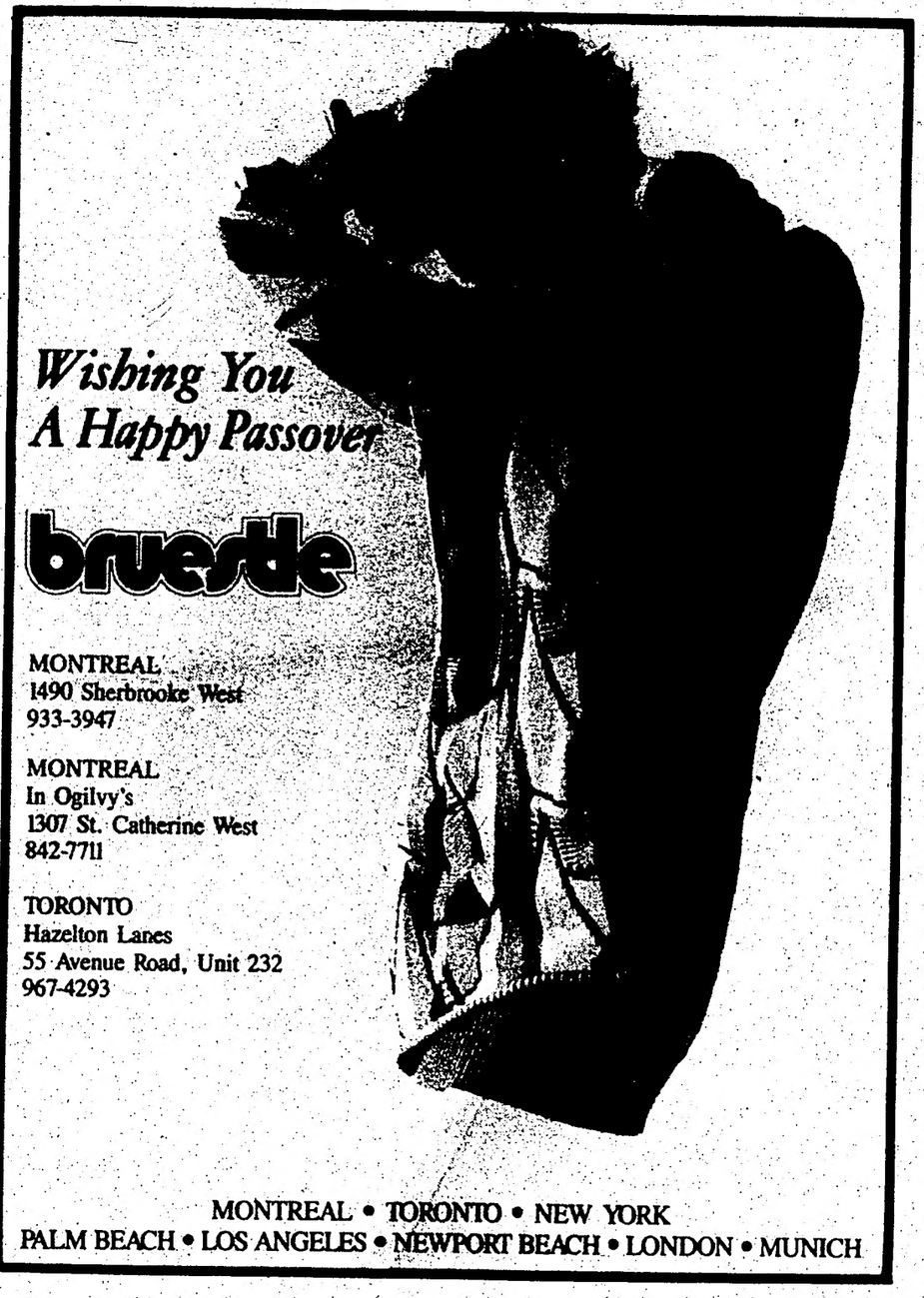
Fashion



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Long skirts are "in" this season as can be seen in this 3-piece cotton outfit from I.B. Diffusion. Jewelry by Garbo. (Ronny Shinder photo)

Anything goes for spring footwear

MONTREAL — Pat Cantor, fashion merchandizing director from Harper's Bazaar, New York, talked about trends recently to footwear retailers attending the Canadian International Footwear Exposition in Montreal.

First she focused on skirt lengths. A variety of lengths will remain on the scene with the A-line representing the freshest look for the short skirt.

Long skirts drop to just below the knee, or almost to the ankle.

"Long, full, gathered skirts are very romantic and will probably be important for spring," she told her audience. "And pant suits are coming on strong — full pants, not fitted, worn with a high heel, low heel or flat shoe."

She notices a '50s and '60s influence creeping back into women's clothing, demonstrated by the "bubble" which was shown in various designer houses for fall. This is a silhouette which is fitted to midthigh, flares out, then gathers in again, hence the bubble.

"Pumps are number one in the couture shoes but the designers are showing everything with every heel height. And everything works with every heel height. The flatter shoes do bring a younger feeling to the fashions. The message is, when in doubt, wear the mid-heel, but for spring, anything goes with anything."

Brown, the sleeper color for fall 86, will carry over to spring, interpreted as taupe, camel and copper for evening, she predicted.

Terra cotta is waiting in the wings. Monochromatic accessories are important, she said, with bags and shoes matching the clothing.

The orange of fall will translate into yellow and light pumpkin for spring. Green will be as strong for spring as brown. Green in every shade from light green to khaki. This represents the influence of Out of Africa."

Gray will go forward into spring in softer tones, while black she considers a basic fashion color, which will always continue.

"Navy will be strong for spring and the spectacular/nautical look will continue through spring into fall. "Pastels will be prominent in whitened tones, with pink the favorite.

In clothing, polka dots, stained glass effects and animal patterns will carry into spring, and the same themes will be reflected in footwear.

Other trends she noted include the very young Mary-Jane, the oxford, and the ankle bootee. Fabric shoes in animal prints, batik and jungle prints are a natural for spring.

"Denim is extremely important and we will be seeing a lot of denim shoes, bags and belts for spring. It is terrific in espadrilles," she said. Anything on a ballet last should be strong in the spring. They are pretty and comfortable and good to walk in."

The same curried tones she sees emerging in the garment industry are evident in spring footwear.

Curried tones she described as "bright but elegant, slightly blackened colors." In this family strongest will be teal, purple, green ("so black you can hardly tell it is green") and burgundy.

"White and silver combinations are very fresh for spring," she said. Copper and pewter will carry the metallic tones.

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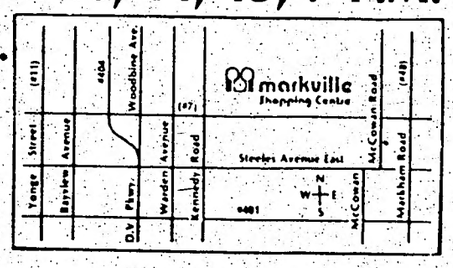

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Gold: a sensuous 4-letter word

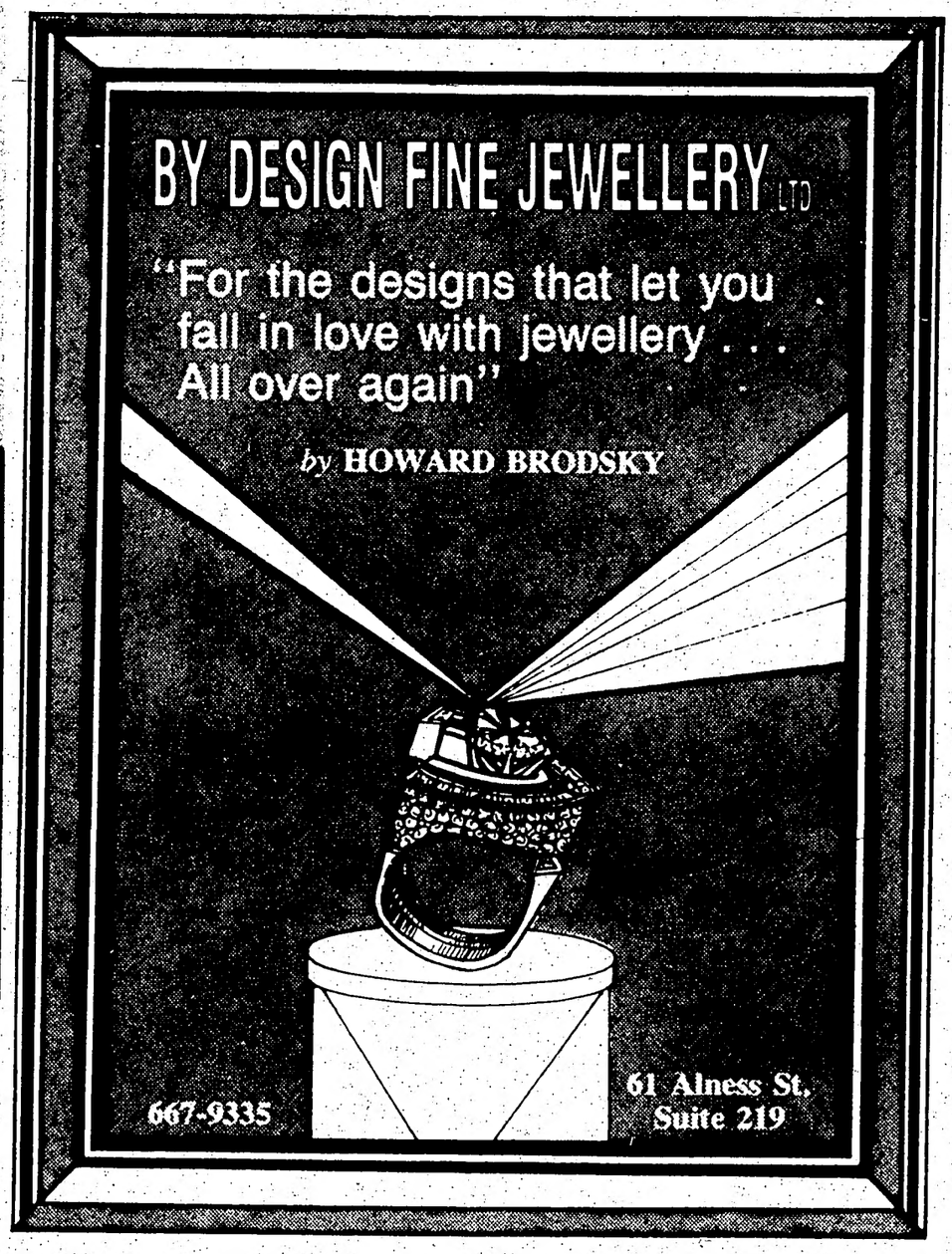
By HILARY HORLOCK

Gold — arguably the most sensuous four-letter word in the English language. It conjurs visions of opulence, wealth and lavish luxury.

Now, the Gold Information Centre and the jewelry design industry are actively promoting gold as a "precious metal for the common man," so to speak.

At a recent fashion show for gold jewelry, stunning, contemporary designs for all facets of today's lifestyles were presented. The pieces ranged from the extremely functional to the extreme, but they all shared one common quality — all were designed to be worn every day as a part of a complete fashion statement.

The elegant, polished look of the sophisticated woman is reflected in the gold she chooses as well as in her fashions. She mixes necklaces in innumerable styles — links, bits and balls — and wears multi-dimensional earrings and sculptured feminine pins as her personal trademark. Shown here: 14K gold and mabe pearl earrings, 18K gold bow pin with stone accent, 14K gold circle link necklace, 14K gold beaded necklaces, 18K flat link bracelet and 18K gold 4-pronged ring.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A new concept

"Linking karat gold jewelry with contemporary lifestyles and fashion is a new concept, but a necessary one if the jewelry industry is to keep pace with the times because trends influence our buying behavior," said Shelley Bird, manager of the Gold Information Centre.

More sophisticated tastes and discrimination in purchasing habits have forced designers to be innovative with their designs to keep the pieces both functional and affordable.

Recent advances in techniques and construction allow the creation of jewelry that appears heavy and cumbersome, but which is really quite light and malleable.

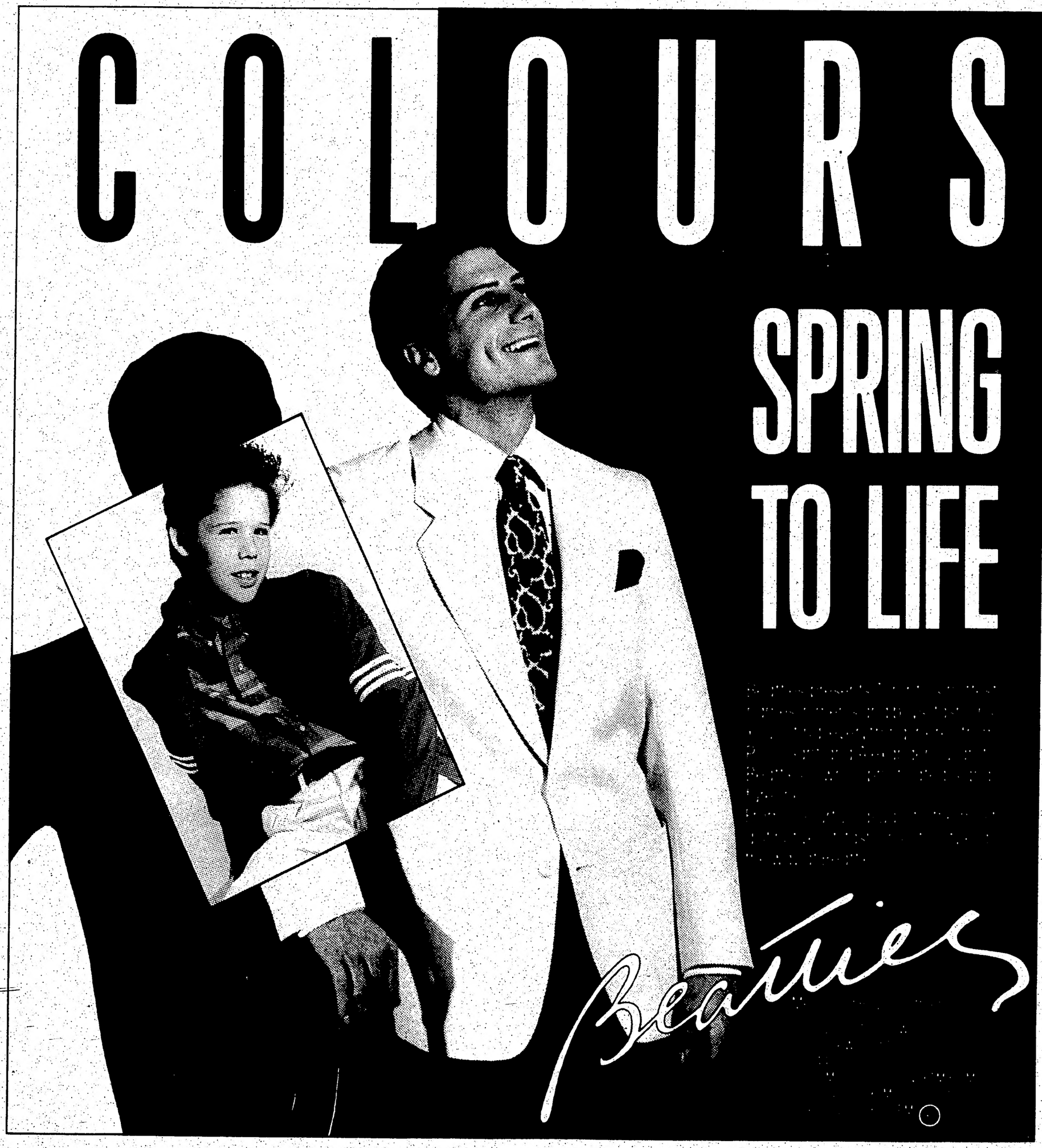
Earrings are one of the most noticeable pieces where designs have changed considerably. The new techniques allow for the creation of larger, more intricate styles without the necessity of extra weight.

Delicate, interwoven filigree and netting designs can now compete with solid, geometric cubes.

Designers of gold jewelry now have a tendency to mix and match textures in individual pieces and in styles when choosing a gold jewelry wardrobe.

The new attitude in making gold a complete part of a wardrobe can be seen most readily in the designs for men's jewelry. Bracelets, for example, are less obtrusive and many styles can easily be worn as an extension of a business suit.

Gold jewelry has come out of the safety deposit box and on to the wrists, fingers, necks, ears and lapels of everyday life.



Elie Wiesel lecture set for May 5

Aish HaTorah praised for promoting unity

By
CYNTHIA GASNER

TORONTO —
With a visible rift in the Jewish community, it is gratifying to see the Aish HaTorah educational organization bringing together most segments of the community, says Bernard Ghert, a member of its board of governors.

Ghert, the president and chief executive officer of Cadillac Fairview Corp., spoke at a planning meeting for Aish HaTorah's 4th annual Elie Wiesel lecture May 5 at Roy Thomson Hall. He is a vice-chairman of the Wiesel evening.

Aish HaTorah has drawn support from many religious and cultural groups because it is "an organization with a mission — survival of the Jewish people through education," he said.

He noted that this will be the first time Wiesel will visit Toronto since receiving the Nobel Peace Prize last December. Ghert announced that the theme of the Wiesel lecture will be Learning the Ways of Peace . . . Mankind's Challenge.

Harvey Hecker, the campaign chairman, explained that Aish HaTorah has received support from the community regardless of affiliation because it "attracts young people to Judaism through numerous educational programs that do not spend time emphasizing differences of opinion, but rather what is common to all Jews."

Hecker, who is the chairman of the board of Laventhol and Horwath, Chartered Accountants, said the organization teaches Jewish values and helps develop an appreciation of the values of Judaism.

Many young people with very little knowledge about Judaism, have been inspired to continue their education and they are making a contribution to Judaism, he said.

"We are proud that many of the students who found their way to Aish HaTorah, are now developing as leaders in our community and in Israel."

Emphasizing the need to expose Jewish youth to Torah learning and holiday traditions, Harold Nashman, a co-chairman of public relations for the Wiesel event, said he became involved with Aish HaTorah because, "it is effective in exposing young people to Judaism in a way that is meaningful and relevant."

The reason that Aish HaTorah has attracted people from all shades of religious life, said Nashman, who is the director of Camp Wahanowin, is that Aish's approach allows each individual to take from the learning what he or she feels comfortable with: "And no one dictates to the student what constitutes the correct path."

Bobby Daniels is the chairman of Aish HaTorah's Jerusalem Fellowship Advisory Committee. He says that the fellowship program has been set as a priority for this year's campaign. This program enables more than 50 college students from this area to receive scholarships to attend a 6-week leadership training program in Israel during the summer.

"The results of the fellowship program have been phenomenal," said Daniels, "These young men and women return to their homes with a new sense of identity, a fresh attitude to their communities, an enthusiastic desire to discover their heritage through study, and they provide leadership."

"The organization has grown by leaps and bounds," said Hecker, "because it is now recognized that the greatest threat to Jewish survival is the decline in Jewish awareness and identification among our Jewish youth."

Aish HaTorah's College of Jewish Studies, which has more than 200 full-time students, is located in the Jewish Quarter of the Old City of Jerusalem. "It has developed effective new tools for survival," said Hecker. "And there are also hundreds of students studying at outreach centres in Canada and the United States."

Although the emphasis on education is directed to young people, Aish HaTorah has also attracted both men and women of all

Bernard Ghert

ages and from all walks of life. It presents lunch-and-learn lectures which are held in corporate boardrooms, 12-week home-group programs, personalized Torah study, and lively discussion groups.

Ghert, who participates in the lunch-and-learn lectures sponsored by the organization, reflects the feelings of many participants in study groups. "Aish HaTorah has a fresh approach to teaching Judaism," he says. "I am impressed because Aish is staffed by sincere people who are making personal sacrifices. They are committed to Jewish education as the tool for the survival of Judaism."

The executive for the Wiesel 1987 campaign includes: Harvey Hecker, Bernard Ghert, Gerald Shear, Allan Silber, Albert Gellman, Harold Nashman, Bobby Daniels, Earl Gorman, Harry Gorman, Norman Hollend, Julia Koschitsky, Joshua Latner, Neil Nisker, Harry Rosen, Kurt Rothschild, Phil Schwartz and Edward Sonshine.

The campaign team has pulled together a diverse ideological group. But they all agree on one thing: Jewish education is the top on the priority list for Judaism, and personal differences in approach should not in any way set up barriers for cooperation among all Jews.

Aish HaTorah welcomes inquiries about its many educational programs. If you wish to support Aish HaTorah's annual Wiesel campaign, call (416) 636-7530.

Lobby govt. on Nazis, Edmonton Jews urged

By
RHONDA MALOMET

EDMONTON —
Jews here were urged to lobby the government to act quickly against suspected Nazi war criminals, as recommended in the Deschenes report.

"We must act immediately, time is against us," said Sheldon Maerov vice-president of the Jewish Federation of Edmonton. "Many of the criminals and witnesses will be dead soon."

"The government must be kept to a timetable," added Len Dolgoy, national vice-president of the Canadian Jewish Congress. Tremendous financial and physical resources are needed to gather witnesses and to prosecute, he said.

About 100 people of all ages including some elderly survivors attended the meeting in the Jewish Community Centre where they were briefed on the main points of the Deschenes report. All were urged to write personal letters to their local MPs.

"Tell them the rights and privileges Canadians enjoy must not be shared with Nazis and war criminals," said Maerov.

"It's an insult for us to allow our country to become a haven for war criminals," he said.

Survivors should write that "they were not numbers but names with families."

"There is no statute of limitation on war crimes," said Dolgoy.

Personal letters are more effective than signed form letters. Ask your MP a question in the letter. It will force him to think, said Dolgoy.

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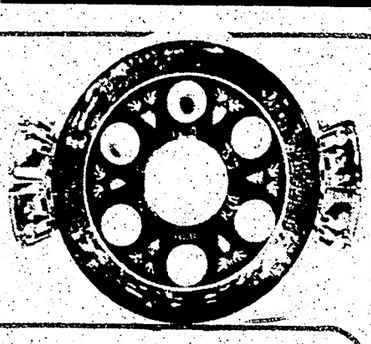

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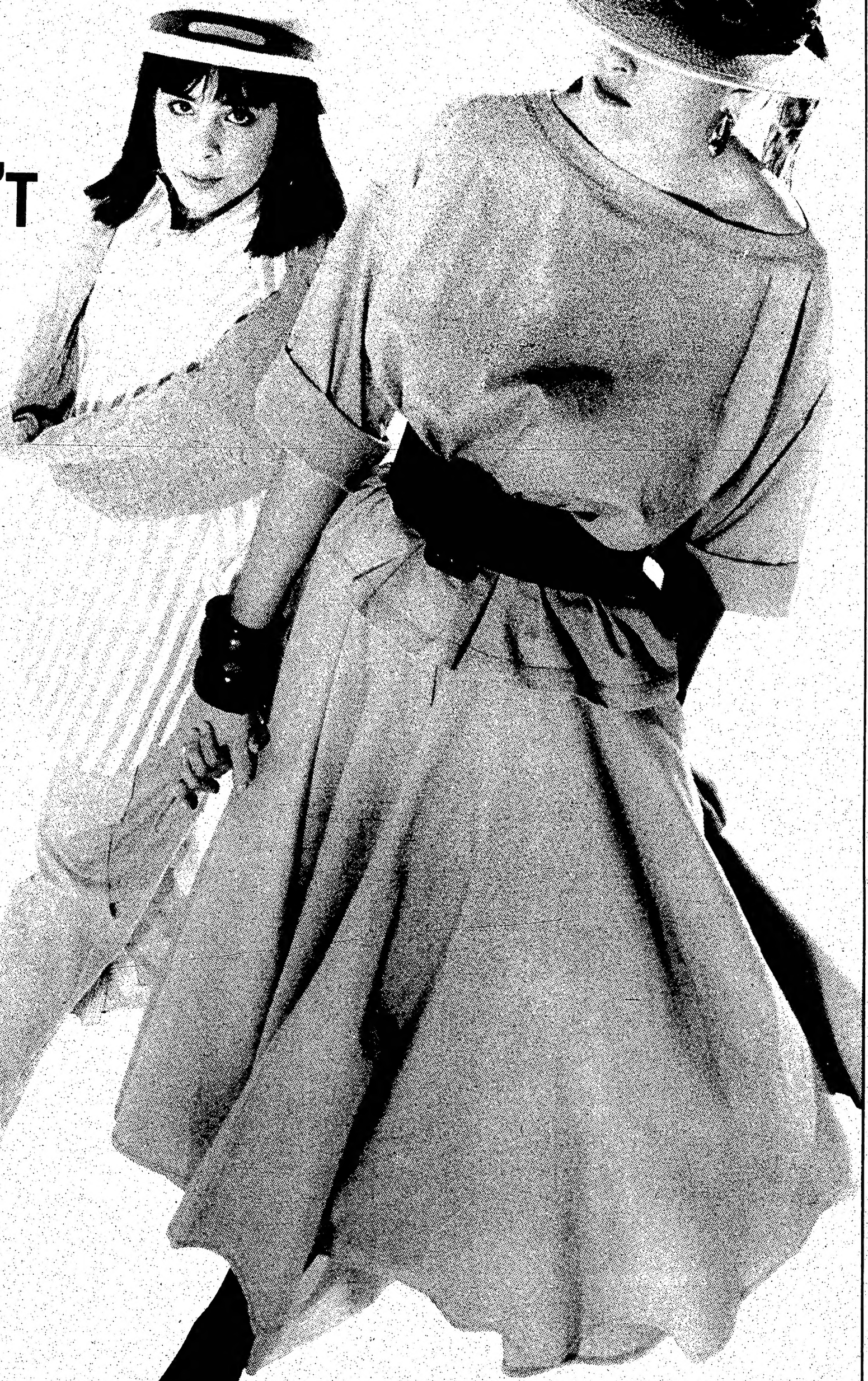

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As close as day they married

Youthful couple together 69 years

By
CAROLYN BLACKMAN

TORONTO —

After 69 years of marriage William and Reva Pinkus may have just the answer for a long, happy union.

"Don't be afraid to argue, but never hold a grudge and always, always, kiss each other goodnight," says the happy couple and they remain as close today as the day they were married.

"Above all, if you think young you'll stay young," say William and Reva who came to Canada separately from London in 1907.

William, 93, whose working career spanned 76 years, retired from the Unemployment Insurance Commission when he was 67 years old. "I knew sitting around was no good so I immediately went to work for the Tech Mining Co. where I worked until I was 87."

Reva boasts that when the head office of Tech Mining moved to Vancouver when William was 80 they offered to move the couple if William would agree to work there. "We thought it would be too great a move but it was very flattering to see that William was an important part of the company," says Reva.

The couple remains extremely close to their three children, Philip, of Vancouver, a retired professor of English at University of British Columbia; and Jack, a pharmacist and Annette Bot, a social worker, both in Toronto. "Besides William, of course, my children and seven grandchildren are the greatest joy of my life," says Reva.

She adds the whole family is excited about the first great grandchild due in a few months.

"Without children life is empty. I tell my grandchildren that having a family is like a gift from God," says Reva.

Asked if William attributes a strict diet to his youthfulness, he says that "I eat everything except sugar. Of course I don't smoke and I rarely drink but as far as food is concerned I eat what I enjoy. It hasn't done me any harm up until now," he laughs.

William and Reva Pinkus

Concert to benefit school

By
LEILA SPEISMAN

TORONTO —

A concert featuring cantor and operatic tenor Alberto Mizrachi and the Zemel Chorale of London, England, will be held on Thursday, April 30 at Beth Emeth Bais Yehuda Synagogue, for the benefit of She'arim Hebrew Day School, a school for children with learning problems.

Rabbi Joseph Kelman, spiritual leader of the synagogue, and, with Rabbi Irwin Witty a founder of She'arim, is proud of the synagogue's continuing support for special education programs. He is equally proud of the school he considers "very dear to my heart."

Kelman spoke of the great need for a school like She'arim in an interview.

"Every Jewish child, no matter what his problems are, deserves the option of a day school education," he asserts emphatically.

One aspect of the school Kelman is especially pleased about is that it serves children of every level of observance, and every type of school, from Leo Baeck to Yesoda HaTorah, from those with payes to those who go to public school and are totally non-religious.

"Children come from every school and learn to mix with and be tolerant of those with other beliefs. They then go back to their original schools whenever possible, carrying this understanding."

The children are taught traditional Judaism, including Chumash, holidays, and Talmud for the older students, according to their abilities, but are also taught that everyone does not follow that path.

"When there is so much friction in the community, Kelman says, "children don't have to be involved in factionalism. The school gives a positive attitude towards Judaism."

"To our knowledge, She'arim is one of the few schools of its type in the world to deal with all levels of observance."

Because of She'arim's commitment to offer a day school education to everyone who wants it, many of the children's fees are subsidized.

The concert, which Kelman promises will be well worth hearing, is designed to help defray the tremendous costs of the school, including the highly trained staff, and specialized teaching materials necessary.

The name of the school, according to Kelman, says it all. "She'arim means gateways — we have opened up the gates of learning."

Another problem She'arim has to face is the attitude of the general community to learning disabilities, he said.

General admission tickets for the concert are $10 and may be obtained from the synagogue office, 633-3838. For more information about the school, concert or symposium, call She'arim at 633-8247.

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Passover Greetings

Toronto MP sees signals for "historic year"

Attewell proud of battling for Soviet Jewry

By
WENDY ROSEN

TORONTO —

The chief editor of Pravda doesn't like him — and Bill Attewell is relishing it.

In fact, Viktor Afanasief wrote a sarcastic commentary after his December trip to Ottawa calling Attewell "a real serious defender of human rights."

But Attewell, a genial father of four and grandfather of one, was chuckling when asked whether it signified that he was effectively communicating his concerns as chairman of the all-party Canadian Parliamentary Group for Soviet Jewry.

"I felt frankly good without being facetious to have agitated them that much. I felt successful in getting across our frank opinion of the situation there."

The MP for Don Valley East said that normally there is bland or no reaction so the heated article which attacked Attewell for speaking out on conditions in the USSR when he

Bill Attewell

hasn't been there — a situation which will be rectified this spring when several MPs travel there to talk to Refuseniks — "pleased him."

Attewell, a founding member of the Don Valley East Riding Association in 1976, has been involved with the Conservative Party for 20 years. In 1981, he was elected president of PC Metro, a coordinating body for 31 ridings from Oshawa to Oakville, and a year later asked to be its campaign chairman, a position he retained until Joe Clark lost the leadership in 1983.

This incident gave Attewell, a vice-president of Traders Group Ltd., a holding company that owns Guaranty Trust, the opportunity to reassess his future.

"I enjoyed a long career — I worked on every election provincial and federal for 15 years — intentionally involved in the election process. I never had the desire to stand for election but then the door opened up when Sam Wakim decided not to run in September 1984."

(Wakim was elected in 1979 but lost the seat in 1980.)

Attewell attributes his success —"I was basically known only in the party ranks although I had participated in some community affairs" — to Conservative leader Brian Mulroney and the mood of the country for change. Although he admits that he and his campaign workers toiled weekdays from 7 a.m. until as late as 9 p.m. canvassing and greeting potential voters — something that is vital in Don Valley East, which historically is a swing riding.

As for his objectives once elected (by 11,000 votes), Attewell, who took a leave of absence when he started campaigning and resigned when he was elected after serving 35 years with the same firm, "wanted to lead with my strengths.

"I wanted to get on the finance and economic affairs committee and have some impact on helping get control of spending — he achieved this goal in November 1984 — because of my business background in the real world."

Attewell, who takes personal pride in the fact the committee is being listened to by cabinet, will be involved in tax reform proposals which he says will be brought down in late April or early May. The committee will take the White Paper on the road to listen to what people think and write a report of their findings for Finance Minister Michael Wilson.

"Then he and cabinet will decide on the final document utilizing some of the findings."

His involvement with the Soviet Jewry committee began in the fall of 1984 when David Kilgour, who had been appointed chairman, asked him to join the executive and help recruit new MPs. Currently, about 280 MPs and senators, or about 75%, lend their name to the cause although most are not active — the bulk of the workload is done by the executive committee.

Since December, Attewell has been chairman of the committee. At the urging of Arlene Goldwater, one of his constituents and a member of the National Council of Jewish Women, he has been corresponding with Elizavetta Shnirman of Kishinev in Moldavia, whose husband Simon was a Prisoner of Conscience.

Prior to his election to the chairmanship, Attewell, a member of Immanuel Baptist Church, headed the Canada-Israel Friendship Group for two years. He visited Israel for about 10 days in 1985 and was astounded by "the incredible knowledge gained and the country's sheer beauty."

The purpose of the group is to react to issues as they come up or even before, if they can be anticipated. For instance, last year Thyssen of West Germany wanted to build a plant in Cape Breton to manufacture armored tanks for export to the Middle East.

"We launched a campaign to reject the proposal ... it's probably too strong to say it was killed but indefinitely postponed for sure."

As a corollary to the Soviet Jewry group, Attewell is also a member of the newly formed all-party Standing Committee on Human Rights. He said he became involved because he wanted to "tackle social issues as well as economic ones."

As part of his involvement, he spent nine weeks last fall at the United Nations which left him "better equipped to talk on human rights issues."

Attewell echoes Kilgour's sentiments about the chairmanship of the committee in calling it "one of the most rewarding roles I've had as a member of Parliament.

"It could be a real historic year if some of the signals coming out of Russia continue," he said, pointing to the fact that dissident Andrei Sakharov was not only released from internal exile but allowed to speak out freely.

"It will give us momentum on which to build and exploit. Secretary of State Joe Clark has been forthright in his criticism on the Soviet Union's position on human rights.

"We can't let the release of high profile Refuseniks stop us. It's a modest start on what we'd like to see."

Filled with vivid "experiential" reminders

Rituals give meaning to the lessons of Pesach

By RABBI
SELIG KOROLNEK

Passover, with its innumerable rituals, has again arrived. No other festival in the Jewish calendar is as replete with magnificent ceremonials as is Passover.

The events of Passover are not merely to be recalled — they are to be relived. "In every generation one is obligated to picture himself as if he personally were being redeemed for Egypt."

Because the omniscient wisdom of G-d foresaw that in the course of years, the memory of Exodus, its central significance for each in every Jew, its supreme lesson of the "Divine margin" in history and the value and meaning of human freedom would be gradually obscured and forgotten.

Human nature being what it is, without the ceremonials and their symbolic significance, the lessons of Passover would not be permanently emblazoned in our minds in the forefront of our psyche.

It is only the power of association which can accomplish this which infuse relevance and poignancy to events that took place 3,500 years ago.

That is why Pesach, more than at any other time of the year we are forcefully reminded that one cannot be merely a "Jew at heart." The entire motif of Pesach is pragmatic — learning by experience.

It begins with the difficult and laborious task of cleaning the home of every last particle of chometz, with fastidiousness and fuss, and what seems to many "fanatical meticulousness."

Then comes the seder with its sequence of carefully delineated rituals. Each of these teaches us something — or it has lost its value. The bitter herbs must remind of the bitterness and horror of the lives of our enslaved forebears, the salt water of their profuse tears, the charoset of the bricks they made, the matzoh of the bread they ate, the shankbone of the Passover sacrifice, the four cups of wine drunk while reclining on pillows, of the gifts of freedom and abundance which we enjoy.

Indeed, the most pointed contrasts are employed to bring home to us the lessons of the seder. We eat bitter herbs and the "Bread of affliction," while reclining in splendor and drinking wine at the beautiful table.

This is the pedagogic method of the Torah — that we may learn the value of freedom by contrasting it with slavery, that we may appreciate sweetness because we have experienced bitterness, that we may be grateful for health because we have endured infinity, that we may be thankful for abundance because we have hungered and suffered deprivation.

A brother and sister in Jerusalem enjoy a matzoh snack.

Perhaps we should be more grateful than any other generation. To us it is perhaps more important than ever before to actually "relive" the Exodus, to experience the bitterness of slavery in order that we may never take our freedom for granted.

Almost half our people experienced the torture of concentration camp bestiality and inconceivable brutality within the past 50 years while we here enjoyed the fat of the land.

We who are privileged to enjoy the good fortune of unlimited liberty and the highest standard of living in human history, desperately need the vivid "experiential" reminders of Passover.

We must appreciate value of freedom and the horrors of slavery. We must fervently thank Him who has led us from "darkness to great light."

May all of us, be blessed with the strength and wisdom to enjoy a healthy and spiritually gratifying Pesach.

חג שמח

This delightful view of an old-fashioned family sederis the work of artist X.A.V. Aarland, and is titled The Feast of the Passover. [Religious News Service photo]

Constantly leveled at Jews

Holiday recalls Blood Libel

By
CYNTHIA GASNER

As Jews around the world gather to recall the Exodus from Egypt and a cherished traditional Jewish value — the love of freedom — we remember that there was hardly a time or a country throughout Europe in which Jews did not fear for their lives at Passover.

The Blood Libel was constantly being leveled at the Jews. Today, there are still many Jews who can remember the slanderous charges that were made against the Jews as Passover approached.

Lies about the murder of Christian children and the drinking of their blood stirred up a frenzy in the Christian community that erupted into persecutions and massacres.

Desperately anxious to relieve the mass hysteria of the Christian populace that was being stirred up by troublemakers and fanatical church leaders, the rabbis banned the use of red wine for the mandatory drinking of the four cups of wine during the seder.

Some scholars believe that the custom of opening the door for Elijah was another way that Jews proved to their Christian neighbors that there were no bloodthirsty rites performed by Jews, nor ritualistic practices that offended the non-Jewish community.

The ceremonial act of opening the door to the street during the seder "to let Elijah in," has continued since the 11th century. It has a more profound meaning than the mere invention of folklore.

And until modern times, only white or raisin wine was permitted for sacramental purposes.

The past year has indicated to Canadian Jews that distorting facts and history are still part of the psyche of some individuals and groups.

Burned into the memories of Jews and their non-Jewish neighbors are the statements of the Keegstras and Zundels — words that cast shadows on truth and instigate those on the sidelines who wait anxiously to find a scapegoat.

"Why not the Jews?" The theme is an old one, one that we have heard throughout the centuries. It is the theme that led to the Holocaust, and it continues to infect an insecure, small but dangerous segment of our community.

At the seders, we relive, by means of symbolic rites, the narration of the Haggadah. The fight for freedom continues.

As Canadians, we are more fortunate than many Jews around the world. As we express our gratitude for our many blessings and sustain our hope and promise for the ultimate freedom for all Jews from their oppression and grief, we continue to follow the decree of the 1st century sage Rabban Gamaliel.

"In every generation each one should regard himself as if he too had departed from Egypt. It was not our forefather alone that the Holy One redeemed on that occasion, but through them, us too."

Passover is a time to rededicate ourselves to the struggle for freedom for all mankind. Our freedom must never be taken for granted.

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What's New and About People.

חג שמח

Rebirth of nature, nation

Passover festival coincides with start of spring

By
YITZCHAK DINUR

JERUSALEM (WZPS)— In addition to being a festival of freedom and redemption from slavery, Passover is a festival of spring — a festival of rebirth of nature and nation.

As Passover occurs in the month of March or April (depending on the correspondence of the Jewish lunar calendar with the civil calendar), it coincides more or less with spring in the Northern Hemisphere.

In the land of Israel, this is the time when the heavy rains of winter are being replaced by the dews of spring. For this reason, the morning prayer for the first day of Passover contains a prayer for dew, and many of the poems in the Passover prayers evoke spring and nature.

Like most Jewish festivals, Passover has a number of separate aspects, now considered inseparable. This particular festival has four distinct aspects, each of which is given a name in the Bible or in later Jewish traditional literature: The festival of Pesach (Exodus 34:25); the festival of Matzot (Exodus 23:15 & 34:18); the time of our freedom (Mishna Pesachim 10:5); the festival of spring and agriculture (Deuteronomy 16:1).

Today the themes of the Passover sacrifices, the eating of matzot, national redemption by Divine providence and the idea of national freedom are more prominent, whereas the theme of the festival of spring is less significant, too often taken for granted and sometimes entirely forgotten.

In the Bible, Nissan, the Jewish month in which Passover falls, is called the month of spring (Aviv). Just as spring begins the year in nature, so Nissan is the first month in the enumeration of the months of the year. The word "aviv" is also the Hebrew agricultural term for barley, in the early part of spring, which is not yet ripe.

This is the beginning of the barley harvest; and the counting of the Omer (the sheaf) which begins on the first day of Passover, the morning after the Seder and which continues until the end of the barley harvest. The beginning of the wheat harvest 50 days later at Shavuoth, is a reminder of the ceremonial cutting of the sheaf (Omer) at the beginning of the barley harvest in First and Second Temple times. In those times, the sheaf was placed on the Temple altar.

Among city Jews in the Diaspora, this aspect of Passover is the aspect that is least felt and most neglected. Yet even in such cities, spring is all around. Trees begin to put out leaf buds and to bloom in the boulevards, and wild flowers burst forth on vacant land and in neglected corners.

In the Haggadah, spring does not receive much attention. The Haggadah stresses the divine redemption and the covenant aspects and leaven the reading of the Song of Songs, that celebrates spring and God's love for the Jewish people, to the end.

The eating of matzot is also connected with the spring. It is not just a ceremonial procedure following an arbitrary divine command; nor is it merely a remembrance of the haste with which the Israelites left Egypt so that their bread had no time to rise.

Flavius Josephus, the ancient Jewish historian, asserts that the matzot had to be made of the previous year's grain, and that the Jews were not allowed to partake of the new grain until after the sheaf of barley had been ceremonially placed on the Temple altar. After that, they might partake of the new year's grain, but leaven was still forbidden until the end of the festival, because the leaven somehow made the grain impure.

This is of no modern significance, as today matzot are all factory made before the Passover, and most Jews are city people who have no contact with unripe barley at any time and certainly not at Passover. Even in Israel today, barley is no longer grown, having been almost completely replaced by wheat.

At the very beginning of the revival of Jewish settlement in the Land of Israel, the elements of spring at Passover were seized upon. Jews returning to agriculture and striving for national rebirth found that the Festival of Spring and the rebirth of nature were sympathetic accomplishments to the rebirth of Jewish national feeling and the revival of life in the ancient homeland.

Kibbutz Haggadot, which were recast in a more contemporary vein, adopted medieval and modern Hebrew poems of spring and dew, as well as extracts from the Song of Songs.

One such poem is *A Coat of Many Hues* by Moses Ibn Ezra (about 1055-1135):

The garden dons a coat of many hues
The embroidered carpet hath enrolled,
The woods are brave in chequered mantles,
Now a wondrous scene may every eye behold.

The newborn flowers acclaim the newborn spring,
And forth to meet his coming gaily throng;
High on their head on sovereign throne is borne the rose,
The flowret's queen — queen of my song.

Abraham Shlonsky, one of Israel's leading contemporary poets, wrote in *Dews* which was included in the Haggadah of Hashomer Hatzair kibbutzim:

The base spreads over shade and moisture,
Whispering grass, now tongues released,
Talk dew and rain and naked sigh.
Withered yellows cross the arid country which these hills contain.

So rests the field, speechless in captivity,
And fettered to these ranges by a burning hand,
Till night possess it (cruellest in humanity),
And dew, increasing dew, soaks through the thirsty land.

Not only kibbutz members added these and similar poems to the Hagaddah. In the cities as well, beautiful melodies that modern Jewish composers have dedicated to many of the moving lines of the Song of Songs are sung before, during and after the official seder service, such as:

Let us lodge in the villages,
Let us rise early to the vineyards,
Let us see if the vines have blossomed
Whether the young grapes have opened to view
Whether the pomegranates have budded.
The mandrakes are fragrant, and at our door
Are all manner of precious fruits.

The Song of Songs is full of such nature poetry. Also its celebration of physical love is as impassioned and uninhibited as the verses of John Donne, the 17th century English divine. Of course, the Jewish sages understood the Song of Songs allegorically as symbolizing God's love for Israel, not as describing a physical relationship.

This understanding, combined with the many lyrical descriptions of spring, worked in favor of the book becoming an Orthodox accompaniment to the Passover festival. Hardy souls read the Song of Songs in its entirety at the end of the seder and on every succeeding day of Passover.

Thus Passover, with its several levels of meaning, also combines the theme of the Jewish people's issuing forth from slavery and entering into a life of freedom, with the springtime breaking forth of nature in a season of freedom and flowering.

A Yemenite family from Moshav Yakhini in the Negev celebrating the Passover seder.

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Samaritans maintain traditions

"Sacrifices" continue in Israel

By
ZEV GOLAN

Samaritan priests and elders on Mount Gerizim at the Passover sacrifice of the paschal lamb.

TEL AVIV (ZPS)— "Preparations for the sacrifice are complete," says Benyamin Tsedaka. Every family already has its matzoh. The fires have been burning for hours. No meat, bread or matzoh has been eaten all day, to ensure an appetite for the lamb.

"The high priest arrives at dusk, ascends the high stone and reads the Haggadah. The lambs are slaughtered, cooked and eaten with matzoh and bitter herbs."

Benyamin Tsedaka's account of a Passover sacrifice may sound as if it took place in Jerusalem 2,500 years ago, but Tsedaka lives in Holon, Israel in the 1980s and is describing events he has seen and participated in.

While Jews today no longer make the Passover sacrifice or even pray on the disputed Temple Mount in Jerusalem, another "Temple Mount" — today less disputed but once the subject of fierce controversy and even battle in ancient Israel — is the object of regular pilgrimages by those children of Israel who are called the Samaritans.

"We are Israelites," declares Tsedaka. "When the Jewish People returned to Israel from exile in Egypt, the Samaritans were already here. We never left." According to Tsedaka, he is a 125th generation Israeli. The Samaritans have in fact been centred around their holy mountain, Mount Gerizim near Nablus in Samaria, for thousands of years.

Although they numbered over 1 million people in the 4th century, their numbers dwindled through pogroms, persecution and forced conversions to a mere 146 by the end of Ottoman rule.

The creation of Israel was a great boon to the Samaritans who are now enjoying a renaissance of sorts and about 535 of them live in Nablus and Holon. "We still use the ancient Hebrew script," notes Tsedaka, **"our priests are descended from Aaron and our music has been recognized as the oldest religious music in the world."**

The Samaritans, however, are probably most famous for having kept alive the tradition of the Passover sacrifice as described in the Bible.

Their Passover sacrifice of the paschal lamb takes place on Mt. Gerizim, 80 metres from the summit. The high priest climbs upon a large stone and gives the signal to slaughter the sheep whilst reading the story of the Exodus from Egypt.

The sheep are slaughtered as the congregation raises its voice in prayer, then the sheep are cleaned, rinsed and salted. They are then placed in ovens that have been dug into the earth and sealed with shrubs and wet earth.

Six hours later the ovens are opened and each family comes for his portion of the sacrifice. An outsider at the ceremony may feel as if he has been transported back 3,000 years in time.

"Even the Jews continued the ritual of sacrifice after their Temple's destruction," Tsedaka continues. "But the Samaritans believe that God chose Mount Gerizim as His only holy place."

Historians and rabbis are divided over whether the conflict over the relative holiness of Jerusalem and Mount Gerizim caused any split between the Northern and Southern Kingdoms of Israel in 930 BCE.

In any case, todays's Samaritans say they are the descendants of the 10 northern tribes, while rabbinical sources regard the Samaritans as descendents of the Assyrian colonizers brought to Nablus in 721 and who subsequently converted to Judaism.

The Samaritan Pentateuch, interestingly, resembles the Jewish version except that Mount Gerizim, not Jerusalem, is referred to as God's chosen dwelling place.

On top of the mountain are 13 stones supposedly put there by Joshua when Israel entered Canaan, as an altar to Adam and his son Seth. The altar is said to be the place where Abraham prepared Isaac for sacrifice.

Archeologists are currently attempting to determine whether any Temple ever stood there, but have so far found no evidence of this sort.

חג שמח

A self-sacrificing prophet

Eliyahu a mystery to children

By
BARBARA GOLDIN

One of the most interesting moments for children at the Passover seder occurs before drinking the fourth cup of wine when we fill Eliyahu's cup and open the door for him. The idea that Eliyahu Ha Navi visits every Jewish home on Passover intrigues children and they eagerly await to see if he will sip any of his wine.

To many children at the seder, Eliyahu is a mystery man. They love opening the door for him, but do not really know who he is. We can give the child a better picture of and feeling for this important figure in Jewish history, past, present, and future by building on the child's curiosity about Eliyahu at Passover time.

Who is this prophet we hope will come to our seders each year? What is his connection to the Passover seder and to the messiah? What was his role in Torah and midrashim?

His place in Torah can be found in I Kings 17-II Kings 1. If the original version of Kings seems intimidating, read The Rabbi's Bible Volume Two: Early Prophets, an abridged version with commentary for age 12 to adult (Behrman House, 235 Watchung Ave., West Orange, NJ 07052).

In the Torah, Eliyahu was a self-sacrificing prophet who talked to God, performed miracles, and fought to bring his people Israel back to the worship of the one God. He lived after Solomon, during the reign of King Ahab and Queen Jezebel. The Torah says that Ahab did more to provoke the Lord than all the kings in Israel before him.

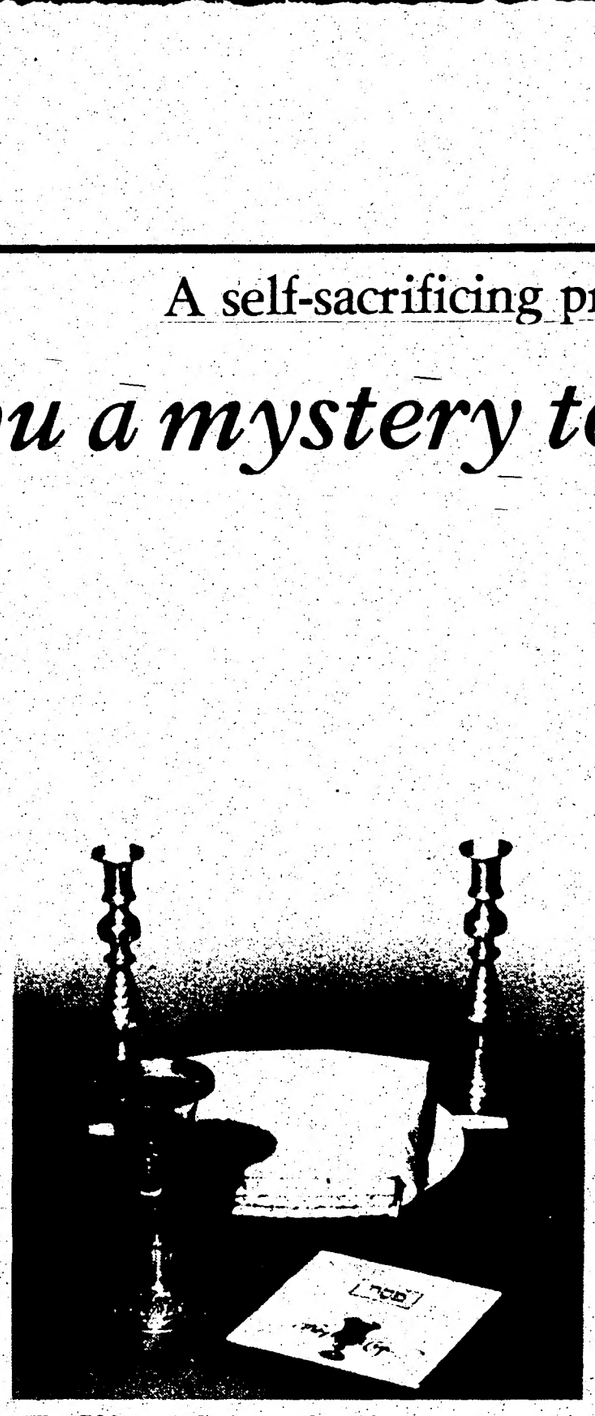
Several parts of Eliyahu's story in the Torah would be of special interest to children. For example, the contest between the prophets of Baal and Eliyahu on Mt. Carmel is an exciting moment in Kings.

Before the assembled people of Israel and King Ahab, the prophets of Baal failed in their attempt to set their offering afire through prayers to Baal. However, when Eliyahu called on God to set fire to his altar, the request was heeded in a spectacular way.

The final part of Eliyahu's story in the Torah would also appeal to children, in which the great prophet was lifted into heaven in a chariot with horses of fire amidst a great whirlwind.

Children will be glad to know that Eliyahu's story did not end with his ascendance to heaven in a fiery chariot. Midrashim reveal his many returns to the world of men dressed in various disguises to act as a helper in time of need, as a teacher and a guide.

Louis Ginzberg in The Legends of The Jews (Jewish Publication Society) collected many of these stories of the deeds of Eliyahu, such as his rewarding a poor generous couple, inspiring a pious man with hope and confidence, teaching a rich man about charity, and revealing mysteries to learned rabbis.



The fifth cup of wine at the seder awaits Eliyahu HaNavi.

A few of the stories have been retold for children. Two picture books are The Magician by Uri Shulevitz (Macmillan Pub. Co., Inc.) and Elijah The Slave by I. B. Singer (Scholastic Book Services).

In hearing midrashim about Eliyahu, children not only gain a sense of his place in Jewish history and lore, but they also discover a Jewish model, a Jewish hero who provides them with a clear set of values regarding charity, kindness, learning, faith, sharing and honor.

The reason he is connected with the messiah relates to the last lines of the Book of Malachi, "I will send you Eliyahu HaNavi before the coming of the great and terrible day of the Lord..." (Malachi 3: 23-4). The concept that Eliyahu is returning and that his return will announce the messianic age comes from these lines.

The two customs at the seder which will focus on Eliyahu — his cup and the opening of the door for him — result from this role as forerunner of the messiah. The rabbis disagreed whether we should drink four or five cups of wine at the seder. The four cups represent the first four promises of God in Exodus 6: 6-8 ("I will free you, I will deliver you, I will redeem you, I will take you to be My people").

Some authorities argued that there should be a fifth cup to mark this passage's fifth promise of "I will bring you to your land."

Since the rabbis could not resolve this problem to their satisfaction, they decided on an ingenious compromise: pour the fifth cup but do not drink it. We leave it for Eliyahu who will answer all halachic questions as well as bring word of the messiah (Passover Haggadah: The Feast of Freedom, edited by Rachel Anne Rabinowicz, The Rabbinical Assembly, p. 104).

We open the door for Eliyahu at the seder because there is a tradition that the future redemption, like that of the exodus, will take place in the month of Nisan. Therefore, during Nisan, at the seder when we remember the first redemption, we open our doors to the prophet, hoping that this year is the one in which he will announce the long awaited messiah (A Passover Haggadah, edited by Michael Strassfeld, The Rabbinical Assembly, p. 71).

By learning more about who Eliyahu was and why he has a place at the Passover seder, our children will see new meaning in the customs. Hopefully, he will no longer be a mystery man for them or for us.

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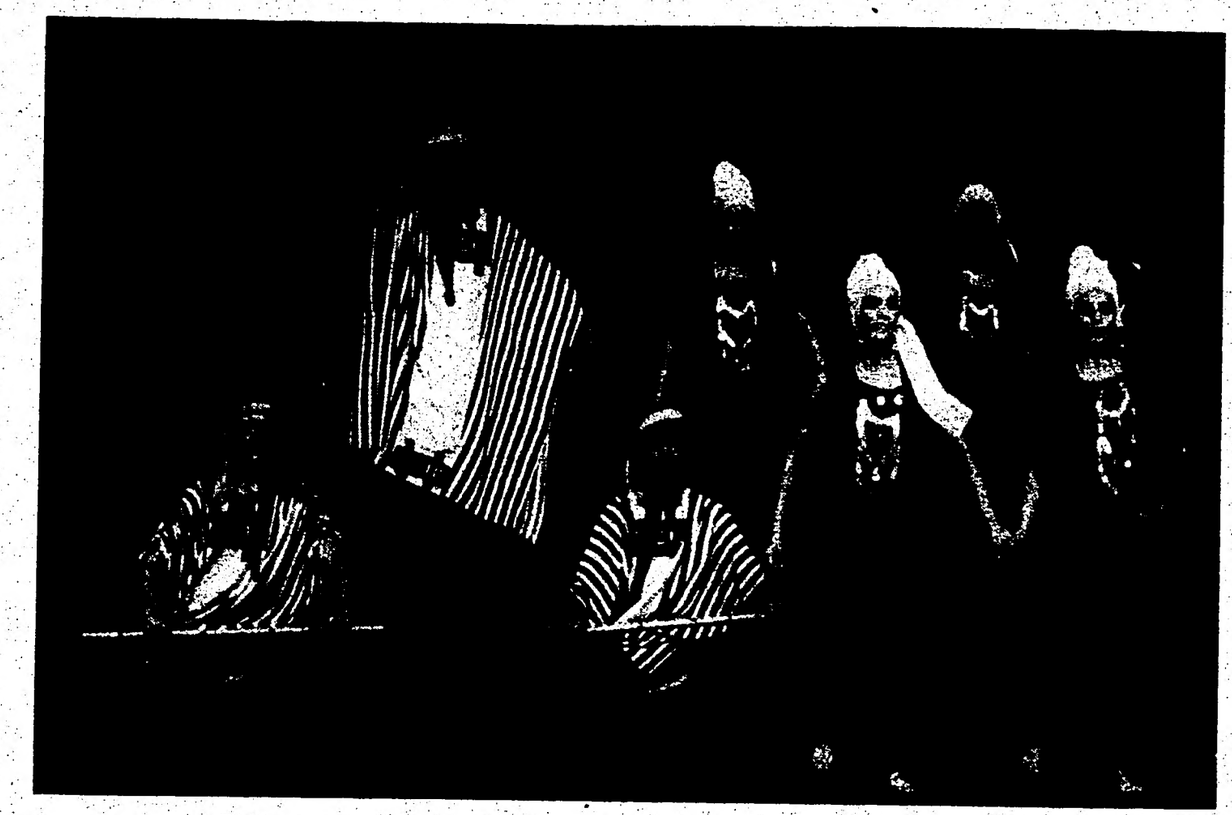

The Inbal Dance Troupe in a sequence from Carry Us To The Desert.

Dances maintain tradition

Yemenite culture survives

By
ANITA ERLICH

JERUSALEM (WZPS)— From the days of the Second Temple and through persecution under Turkish Ottoman rule, Yemenite Jews faithfully preserved their ancient traditions, maintaining the teachings and customs of their fathers.

However, when Yemenite Jews began arriving in Israel after the establishment of the State of Israel, no one felt it necessary to encourage their native traditions, hoping thus to "modernize" the Yemenites.

One person who cares deeply about preservation of her roots is Sara Levi-Tanai, founder and artistic director of the Inbal Dance Theatre, who through her dance troupe is succeeding in keeping the spirit of the Jews of Yemen alive.

Unlike some of her dancers who actually came to Israel in Operation Magic Carpet, which brought 49,000 Yemenite Jews to the country in 1949-50, Levi-Tanai is a sabra, born in Jerusalem to Yemenite parents and brought up in an orphanage.

It wasn't until adulthood, and after having lived and worked in a kibbutz teaching dance and music, that she began to feel the desire to identify with her heritage. This led to her establishing Inbal 39 years ago.

Inbal, which means "tongue of the bell," began as a folk dance group, bringing the music, costumes and movements of the Eastern Oriental communities to the Israeli stage. As early as 1951, the internationally acclaimed choreographer Jerome Robbins, returning from a trip to Israel, wrote: "I found Inbal the only unique dance, all else was ersatz-Western Europe, outmoded and outdated."

In 1972, Sara Levi-Tanai was nominated "best choreographer of the year" by the Theatre of the Nations in Paris, and in 1973 she was finally acclaimed by her own country by being awarded the Israel Prize.

Today, Inbal, whose permanent home is at Neveh Tzedek in Tel Aviv, is a tight knit group of 12 dancers ranging in age from 20 to 50. Since its choreography and expression is drawn from real, everyday life experiences, a dancer at Inbal can't be "too old."

Young members, mainly from Sephardi families, generally come with no formal dance training, but once accepted, begin the rigorous 12-hour a day, six-day a week routine which is Inbal's.

Several of the dancers, who have been devoted followers of Levi-Tanai for over 20 years, are now choreographers and teachers of dance in their own right, spreading the "Inbal idiom" throughout the country while continuing to work and perform with the troupe.

Inbal recently participated in a conference on Jewish dance in New York and perhaps the greatest testimony of its success is the invitation it received to return for a 2-week tour later this year.

One of the highlights of this appearance was An Ode to a Teacher. The tribute was to 80-year-old Ann Sokolow, teacher and choreographer, and long-time friend of the troupe. Here the dancers express veneration for their teacher and leader, very much like the way a Rebbe receives homage from his scholars.

Inbal performances often include Yemenite ritual, such as The Wedding, complete with traditional dress. This includes the Bar'a, the first part of the festivities which always takes place after the Sabbath; the Henna ritual celebrated prior to the wedding, when the bride's hands are painted with henna, a red dye made from the leaves of the hawsonia alba plant, and the wedding ceremony itself.

Another favorite is the dance Shabbat Shalom, depicting the traditional Jewish sabbath. Also included in the company's repertoire are biblical themes such as the Song of Deborah, and more recently the Song of Songs, in which King Solomon expresses his love for Shulamit, the Shepherdess, an allegorical interpretation for the love of God for the Jewish people.

Sara Levi-Tanai's choreography elaborately combines the expression of love and religious ecstacy, and uses movements from the religious rites of various Jewish communities.

Levi-Tanai sees herself as an educator, spreading knowledge about a precious heritage, and establishing a sense of pride and identity in the hearts of Yemenites in Israel.

Hence, she and several of her dancers stage "happenings" in the form of all day dance seminars, or evening programs at schools and community centres throughout Israel. And sharing her devotion, is a group that is a credit to Israel and the Yemenite tradition.

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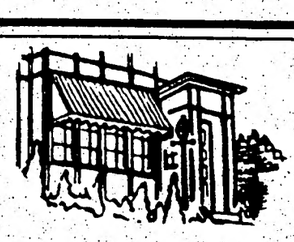

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חג שמח

Bar-Ilan combines science, Judaism

By
EMMANUEL PRATT

TEL AVIV —
En route to an interview with David Altman, the young director-general of Bar-Ilan University in Ramat Gan, one notices on the gate to the campus the Hebrew initials of the school's name: beth - aleph, the aleph in the form of a stylized microscope entwined with the scrolls of the Torah.

Here then was the first hint of how Bar-Ilan differs from all other Israeli universities — an institution that combines the contemporary spirit of modern science with the traditional values of Judaism.

Altman first came to the university's attention some 20 years ago when he was elected president of the Bar-Ilan student body. Today he is the university's top administrator, charged with running an institution with 12,500 students on four campuses, 1,200 faculty members, plus gardeners, lab assistants, carpenters and several other occupations.

But Altman prefers to dwell on what he calls "the special character of Bar-Ilan." He explains:

"Bar-Ilan's founders created this institution on three principles:

"To create a truly modern and knowledgeable Jew, the university must combine scientific research with Judaic studies in an atmosphere of traditional Jewish observance.

"To attract quality students and faculty — and keep them — Bar-Ilan must be prepared to compete with the world's largest scientific centres.

"To help build one Jewish people, Bar-Ilan must serve as a bridge over all the chasms dividing Israeli society" — among them, young and old, Sephardi and Ashkenazi, left and right, kibbutznick and city-dweller, religious versus secular, the latter an issue of increasing concern today.

Altman points out that every Bar-Ilan student, observant or not — and nearly half its students come from non-observant backgrounds — must take basic courses in Jewish studies such as Bible, Talmud, Jewish philosophy and the history of the Jewish people.

"Because of these policies," he says, "Bar-Ilan has grown far beyond the expectations of its founders. We are now the third largest academic institution in Israel." The director-general points to a large photograph of the campus taken from the air. "We encompass 135 acres, half of the area covered by some 52 buildings, with an additional 65 acres for further expansion."

What about research? "Since our research-and-development program began in 1970, Bar-Ilan scientists have achieved breakthroughs in fields ranging from cancer-fighting drugs to anti-burn agents.

"Recently, the university signed three major contracts with American industrial firms to develop equipment for monitoring heart attack victims and other medical instruments, and we're now negotiating for the international marketing of several other products invented or developed on campus."

Bar-Ilan's problems? Altman sighs. "Our main problem is the budget, particularly now that the government has slashed its support of higher education because of Israel's economic crisis.

"Another serious problem is the need to develop a cadre of new leaders who have a sense of commitment to Israel and to Bar-Ilan's special role as a bridge to bring different elements of its society closer together."

Leaving the campus, I looked again at the gate and saw the school's emblem. Bar-Ilan is known in Israel as "a university with a Jewish heart." I realized too that it is also a university with a Jewish head on it shoulders.

The symbol of Bar-Ilan University represents the unique concept that has motivated the university since its founding in 1955.

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Uses klezmer music to make contact

Ethnographer documents East European Jews

By
AVIVA CANTOR

NEW YORK (JTA) — "People assume that there is nothing Jewish left in Eastern Europe — everything has been destroyed and the surviving Jews have assimilated. But what they do not realize is that there are pockets of Jewishness that still remain — and this needs to be documented."

Yale Strom, an ethnographer in his mid-20s, set out to do just that out of a "sense of urgency" that the older Jews in the Eastern bloc countries are "the last of my grandparents' generation."

The result is The Last Jews of Eastern Europe, a 199-page book based on research he conducted in Poland, Romania, Czechoslovakia, Hungary, Bulgaria, Yugoslavia, and the Soviet Union over a period of six months in 1984-85. It was published in January by Philosophical Library in New York.

About two-thirds of the book consists of striking photographs of Jews in these countries taken by Brian Blue, a friend and professional photographer who accompanied Strom on his trip.

The photos do show abandoned synagogues and deserted cemeteries — but mostly they show Jewish life struggling to continue: gatherings in clubs, meals in kosher kitchens, holiday celebrations, synagogue services, weddings, a children's choir.

The book grew out of Strom's involvement with klezmer music which began in San Diego, where he was raised and graduated from college.

A classical violinist for many years, Strom got interested in folk music and swing, and after going to a klezmer concert decided to form his own klezmer band using music never before recorded.

"I flew to Eastern Europe to collect music in the field. I figured, if there are Jews, there will be people who will remember folk music and have reminiscences of klezmer musicians."

Everywhere Strom went — synagogues, community centres, clubs — he took his violin "and let the instrument do the talking," he said. On this and on his later trip, "the violin opened doors. People sang melodies to me."

In Romania, he met a family of Jewish musicians, and later traveled for a week with a band of Gypsies. "The Jews and the Gypsies borrowed a lot musically from each other," he said. He also found reams of old sheet music gathering dust in archives and bookstores.

Returning to the U.S. after 3½ months, Strom formed his own band, Zmiros which has cut several recordings, among them Eclectic Klezz. At the same time, he completed a Masters degree at New York University in 1984, his thesis being a social history of klezmer musicians from the medieval troubadour days to the present revival, drawing mainly on Yizkor (memorial) books.

Strom put himself through graduate school by playing music — all kinds — in the subways and on the street.

Being a street musician gave me street smarts," he said. This came in very handy on his second trip to Eastern Europe and the Soviet Union in 1984-85. He was often asked by border guards to prove he was a musician. One time he played a Slovak song for a Czech guard who then insisted he play "O Susannah."

In Warsaw, he played and gave lectures to groups of 40 to 60 young artists and professionals; Jews and non-Jews, jammed into a room in someone's home. These "chavurot" (small groups) meet to explore Yiddish culture. "We often jammed until four in the morning," he said.

Strom played another role in Eastern Europe, as well. "I was a messenger between the Jews in one country and the next." Feeling isolated and forgotten, they had asked him to "let us know what's happening to our brothers in the other (Soviet bloc) countries."

The itinerant klezmer musician "traditionally played this role of disseminator of news from one shtetl to another," he said. "I was just doing this in a modern way."

While Strom was doing research — filling many notebooks with facts and comments — Blue was taking over 6,000 photographs of Jews in both large cities and small towns.

During their travels, he and Blue realized that "every Jew we met over the age of 40 is a survivor." The old people, in their 70s and 80s, are surprisingly active.

One 82-year-old man who does all the physical work for the local Jewish club — including chopping wood — told Strom, "I don't have the luxury of retiring. I have an important job to do and if I don't do it, who will?"

There are also people who are committing themselves to Judaism. One man Strom met in Budapest had just had himself circumcised at the age of 42.

He would not, however, have the operation performed on his son because of fear of anti-semitism: "Who knows if there is going to be another Holocaust?" he said to Strom.

"These countries are soaked with their family's blood," Strom said. "It's the easiest subject to portray in a gloomy way — but we wanted to portray life." He hopes to do a film on his trip for PBS, and to continue his ethnographic work.

"As long as there will be a minyan in Eastern Europe I will continue to do research there."

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Varied musical repertoire

King David Hotel singer captivates audiences

By
LAURENCE AGRON

JERUSALEM (WZPS) — Singer-guitarist Ruth Rubin, who entertains in the La Regence Grill Room of the King David Hotel, is an intense and friendly person with strong ties to Israel. As we chatted away at an outdoor cafe on Jerusalem's beautiful Ben-Yehuda mall, Ruth reminisced about her traditional Conservative-oriented Jewish upbringing which did not, however, include an overtly Zionist outlook.

At Yeshiva High School in Maryland, Ruth was exposed to Orthodox religious views. From there it was on to the Jewish Theological Seminary and a joint BA program with Columbia University and the Teachers' Institute in New York City, with additional study at the Cantors' Institute.

It was during this period that Ruth got involved in the Zamir Choral, which indirectly led to her move to Israel. She spent two summers with the group in Israel, and fell in love with the brother of one of her girlfriends in the Choral. He was a Zionist, and it was this that brought Ruth to Israel, a decision she doesn't regret, even after her divorce.

Although she admits to being tempted from time to time to return to the United States, Ruth credits the very special child care her daughter receives in Israel with helping her make a very difficult decision. She notes that her 3-year-old daughter's special problems with profound deafness became a turning point in her ultimate decision to stay in Israel.

Returned to U.S.

"I was divorced at the time and I had to decide whether to bring her up having English or Hebrew as a mother tongue. If I decided on English, we couldn't live here (Israel). You can't get along here with English alone. I mean, if you're going to live in Israel, you've got to know Hebrew. That's got to be your number one language. She's got to go through the school system here."

Ruth returned to the States and spent an agonizing summer gathering information on education for the deaf and trying to figure which options were best for her daughter. She credits Israel Sela, a leader in the Washington Deaf community for his kindness and wise counsel. Sela, who was instrumental in developing 'sign language' in Israel, did not mince words with Ruth, and told her of both the advantages and disadvantages of providing a proper educational environment for a deaf child in Israel.

On balance, Ruth decided that although technologically the United States was years ahead of Israel in education for the deaf, the Israeli doctors, audiologists, teachers and workers with deaf students showed such a high degree of intense caring for her daughter's education and development, that this human factor proved to be the overriding consideration.

Ruth also feels that her daughter's (and son's) Jewish education is uniquely enhanced in an Israeli setting.

Ruth's musical repertoire of Hebrew folksongs, Yiddish, French and Spanish songs, in addition to American folk and show tunes, is well tailored for the tourists and celebrities who frequent the classy King David Hotel. "The interesting thing about my job is that you never know who's going to be there."

Ruth Rubin performs at the King David Hotel in Jerusalem.

For instance, Ruth recounts the night the ex-president of Costa Rica, Luis Alberto Monge, visited and, together with his entourage, took up half of the restaurant. "I ended up singing for about 45 minutes just for him and he wanted everything I knew. . . . At one point he said that when he goes back to his country, he's going to send me a guitar. . . . This was in October, and he said I should be getting it in December.

"I thought it was a very nice gesture on his part, but I didn't really expect anything to come of it. December came and went and finally, in April, I got a phone call from the Costa Rican embassy informing me that my guitar had arrived and they'd like to invite me for a special ceremony in order to receive it."

Ruth is not a name-dropper, but I goaded her into naming some of her more appreciative celebrity admirers. Off the top of her head there were Theodore Bikel, Louis Gossett Jr., Richard Dreyfuss, Ingrid Bergman, Jerusalem Mayor Teddy Kollek and Samuel Lewis, former U.S. ambassador to Israel.

While performing, Ruth focuses on the eyes of the audience, picking up on their vibrations. She likes to move her audience, but admits on one occasion in particular, the role was reversed:

"A woman came in on a number of occasions with what looked like her son. Then one night, they came with a man, apparently the woman's husband, who looked ill. He loved me — asking for song after song. After the show I went to his table and he asked me to sing Hava Nagila. He started singing and clapping . . . you could see he was so happy.

"Later on, after my performance, the younger man came up to me and told me that his father was dying and that I had done him a world of good. It's really wonderful when you can do something special like that."

Ruth Rubin is indeed something special. Perhaps one day soon she'll realize a longtime professional ambition and record an album. Meanwhile she continues to captivate her audiences at the King David and gets a special kick out of entertaining North Americans visiting Jerusalem, whether it be at bar-mitzvahs, parties or other special occasions.

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Rita Cullis (Countess Almaviva) and Boaz Senator (Count Almaviva) of the New Israeli Opera in Mozart's The Marriage of Figaro.

New Israeli Opera holds great promise

JERUSALEM (WZPS)— The opening of the New Israeli Opera last summer transformed Israel into a prominent contributor in the current international opera renaissance. For the last few decades, opera was a rare entity in Israel, becoming non-existent in 1982 when lack of funds and inadequate locations forced it to close.

Repeated attempts to resurrect opera in Israel failed until May 1986, when an unusual agreement between the Tel Aviv Cameri Theatre and the Israel Chamber Orchestra led to the formation of the New Israeli Opera. The Opera, established with the aim of expanding the art in Israel, was provided with musicians, a conductor, a performance hall and production and administrative services free of charge.

A commitment to variety guides the New Israeli Opera's choice of productions. Classics like Mozart's The Marriage of Figaro and Verdi's La Traviata are scheduled alongside productions like Purcell's Dido and Aeneas or the more contemporary The Rise and Fall of the City of Mahogany by Bertolt Brecht and Kurt Weil.

In production, the emphasis is placed on the theatrical side of opera. "We want our operas to be immediate; we try to bring them close to the audience's lives," says NIO spokeswoman Hannah Monitz, explaining the company's dramatic thrust, which she says reduces the traditional importance of individual "stars."

Aside from guaranteeing the continuation of opera in Israel, the New Israeli Opera serves another key function — bringing back the scores of Israeli musicians, singers and conductors who left the country seeking not fortune and fame, but simply a steady place of employment.

"Israeli artists abroad are ready to return even though available salaries are very low," says Monitz. Opera singers, need a 'home' — unlike jazz, rock or popular singers, they don't move around."

In addition to bringing Israeli performers home, the New Israeli Opera plans to hold performances in kibbutzim, development towns and schools, and give workshops and lectures to acquaint Israelis with an art form considered by many to be foreign and remote.

Israel's youth is the company's major target. To expose an opera-illiterate generation to this genre, the New Israeli Opera created a Youth Club, which makes cheap or free tickets available to those unable to afford them and offers presentations on opera history and composers prior to performances.

And how have Israeli youngsters, weaned on Madonna, taken to opera? "Response has been fantastic! There wasn't a single ticket available anywhere to Figaro from two weeks before the performance date," says Monitz.

Future plans for making opera even more accessible to the Israeli public include an annual summer series, modeled on the English Glyndbourne Festival, where scores of music lovers can enjoy a week of performances. Monitz foresees an entire program of arias from well known operas as the introduction to an Israeli festival.

The company will be headquartered in the projected Golda Meir Performing Arts Centre in Tel Aviv. Planned to contain two theatres, a concert hall and opera hall, the centre will be the largest of its kind in Israel and possibly in the Middle East. Construction is expected to begin this year and should be completed within four years.

The New Israeli Opera, while just a few months old, is considered by some observers to be close to reaching international level. But how does the New Israeli Opera compare with, let's say, the Metropolitan? "It will take many years to reach the standards of the Met — their yearly budget alone could fund all of Israel," jokes Monitz, "but we are definitely on the right track."

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חג שמח

Maale Adumim real estate prices rise

Israeli settlement remains confident of future

By
NECHEMIA MEYERS

MAALE ADUMIM — By rights, the 12,000 people who live in Maale Adumim, the largest Jewish community in the administered areas, should be worried.

For even though they are a scant four miles east of Jerusalem, on a winding road that descends from the heights of the Holy City to below-sea level Jericho, a peace settlement could leave them under Arab rule.

Yet they refuse to believe that such a possibility exists, and Maale Adumim real estate prices indicate that their optimism is shared by others. The proof: whereas in 1980 apartments there were 40% cheaper than similar units in Gilo, a part of Jerusalem proper, today they cost the same.

Those who created the nucleus of present-day Maale Adumim in 1974, like other settlers in Judea and Samaria during that period, were motivated by strong ideological convictions. They were willing to set up new Jewish communities without government support and often in defiance of government policy.

Safeguard eastern approaches

What brought them to Maale Adumim says Shimon Ansbacher, one of the founders, "was a desire to safeguard the eastern approaches to Jerusalem."

That aim has been achieved in large measure, but according to Ansbacher, today an aide to Maale Adumim Council Chairman Israel Goldstein, most of those who followed in his footsteps were not motivated by ideological considerations.

They came because the beautifully planned and landscaped town — with its breathtaking view of the Judean Desert, the Jordan Valley and the Mountains of Moab — is a marvelous place to live. Indeed, it would be hard to find a community with the same quality of life in all of Israel.

And to top it all, this attractive package is available at a price middle-class couples can afford.

But Eli Cohen, the movie-star handsome karate champion who serves as Deputy Chairman of the Maale Adumim Local Council, is deeply troubled by the fact that the ministry of housing hasn't put up new buildings for the last four years, and every available apartment is already filled.

We no longer think in terms of 50,000 people, our original goal," says Cohen. "However," he adds, we must at least double our present population in the next few years if we are to reach a critical mass, to have sufficient people to create the facilities required by a 'real town,' including such things as a cultural and entertainment centre or a fully-equipped and comprehensive high school."

Local couples, most of them in their 20s and 30s, do their best to increase the population in a "natural way," as can be seen from the 35-40 births a month of Maale Adumim mothers at the Hadassah Hospital on Jerusalem's Mount Scopus.

But that isn't nearly enough for Cohen, who is hoping that despite opposition from the Labor Party — which is against substantial investment in the administered areas — Minister of Housing David Levy will keep his promise to put up more apartment buildings at Maale Adumim starting this month.

Cohen is also involved in luring private investors to the town. On the drawing boards is a plan for a high-level, golden-age neighborhood that will cater to immigrants from the U.S. and Canada, as well as one for new enterprises in Maale Adumim's nearby industrial zone.

The two dozen factories and workshops already there, most of them very small, today employ some 1,500 people, a third of them from Maale Adumim and most of the rest Arabs from surrounding communities.

Particularly being sought are sophisticated, science-based industries, especially those likely to attract skilled Jewish academics and craftsmen. But this is easier said than done because such firms tend to cluster around established research centres, where computers and consultants are more readily available than they are in places like Maale Adumim.

Unusual is the amity that exists between the Orthodox (one-third of the population) and the secularists (two-thirds).

As a result, there is no attempt by the observant to bulldoze the non-observant into mending their ways, and the secularists, in return, tend to support the building of synagogues and other facilities required by their observant brethren.

Were it not for the prevailing live-and-let-live atmosphere, there would probably be recurrent crises over the community swimming pool, which is open on the Sabbath. "Local rabbis," Cohen reports, "turn a blind eye and those who use the pool on Saturday try to avoid making too much noise. Dances at the pool are, therefore, held on Saturday night rather than Friday night."

However, a minority of Orthodox families who are distressed by the pool and other "Sabbath desecrations" have created their own little neighborhood, complete with a 200-student yeshiva, some distance away from the rest of the town.

The site for Jewish settlement in Maale Adumim, unlike many others set up in Judea and Samaria since 1967, has no biblical significance. To be sure, the name (meaning Red Ascent and probably linked to the red rocks in the area) does appear in the Book of Joshua (Chapters 15 and 18). But it is only mentioned as one of the boundaries between the territories of the tribes of Judah and Benjamin.

Always considered of strategic importance, as it is today, Maale Adumim has been fortified many times. The first fortress, built by a Roman Legion, was taken over by, among others, Byzantines, Persians, Moslems, Crusaders, Turks, the British and, between 1948 and 1967, Jordan's Arab Legion.

Maale Adumim was also the site of the largest Byzantine religious centre in the area, the recently discovered Monastery of St. Martyius. Once proper preparations are made, the Local Council plans to open the excavation with its extraordinarily beautiful mosaic floors to visitors from Israel and abroad.

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A variety of Hebrew daily papers available to Israel readers.

Cover the political spectrum

Newspapers boom in Israel

By
JEFF BLACK

JERUSALEM(WZPS)— For centuries, Jews have been called "the People of the Book." In Israel today, the name could justly be updated to "the People of the News."

In a country whose existence is still an object of contention amongst its neighbors and where tension is an accepted part of life, the need for regular and accurate news reporting is essential. A day rarely passes without at least one important news item, whether on the foreign front or in domestic matters.

The old joke of three Jews and four political opinions is aptly reflected in the number of daily newspapers available to Israeli readers. For those on the far left there's Al-HaMishmar; for supporters of the Histadrut, Israel's Labor Federation, Davar is the paper to read and the intelligentsia read Haaretz, the Israeli version of the London Times.

The most widely read papers are however, Maariv, Yediot Achronot and Hadashot, while the religious people can always turn to HaTsofeh.

For those whose Hebrew is still a little shaky, the English language daily 'Jerusalem Post' becomes a daily purchase.

Surprisingly, there has been a decline in the number of papers published each day. In 1968, for example, one could choose from 15 titles. What is perhaps even more interesting, however, is the fact that the idea of a Hebrew daily began only 100 years ago with the publication of HaYom in St. Petersburg (now Leningrad) under the editorship of J. L. Cantor.

Until that time, Hebrew periodicals devoted to literature, philosophy and social problems were the only outlets for secular Jews wishing to write in Hebrew. The advent of HaYom changed all this, with a revolutionary impact on the renaissance of the Hebrew language.

Instead of dealing with esoteric matters, the Hebrew language now had to be made capable of conveying the day-to-day topics of modern life. The florid and often-complicated sentence structure of a more reflective style of Hebrew writing disappeared under the demands of daily journalism.

HaYom was soon joined by two other papers, HaZefira and HaMeliz, existing periodicals which changed to a daily format.

Modern Hebrew journalism had become an established part of Jewish existence. Many leading Hebrew writers, such as the poet Chaim Nachman Bialik, cut their literary teeth on these papers.

In Israel, in the early 1900s, the future Nobel Prize laureate for literature, S. Y. Agnon, worked for the newspaper HaPoel HaZair.

The man history credits with revitalizing Hebrew, Eliezer Ben-Yehuda, was also a journalist. In his own newspaper, HaZevi, he introduced his own linguistic innovations to cope with journalistic needs. From this, he saw the necessity of a Hebrew dictionary which would include the simple, exact language of daily life.

The Israeli press today is not so important for its contribution to Hebrew — its detractors would say it contorts the language in the daily attempt to provide short, snappy headlines — but its position in Israeli society is still as vital as it was in the days of emergent statehood.

During election campaigns in particular, the press takes on a role of unparalleled influence. Under the Israeli Election Law, the state-run television and radio cannot comment on or show participants in the 30-day period leading up to polling day. The election, therefore, is fought out in the pages of the daily press.

The parties place their advertisements there and the political commentators turn out article after article to satisfy the public's demand for knowledge.

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Gapim fits amputees with limbs

By
RENEE GHERT

JERUSALEM (WZPS)— After Prime Minister David Ben-Gurion visited the wounded in hospitals during and after the War of Independence, he decided that an industry would have to be established to serve amputees. Thus, in 1949, Gapim Ltd. Orthopedic Industry was founded by the ministry of defence with the help of Jewish philanthropists from the United Kingdom.

Located for the past eight years adjacent to Sheba Hospital in Tel Hashomer, the company remains in government hands and employs 60 specialists and other professionals.

Although most of Gapim's activity takes place in the Lewis Building at Tel Hashomer, the industry reaches a larger number of amputees through its branches at hospitals in Ra'anana, Haifa and most of southern Israel. Gapim also sells orthopedic shoes, wheelchairs, and other rehabilitation equipment.

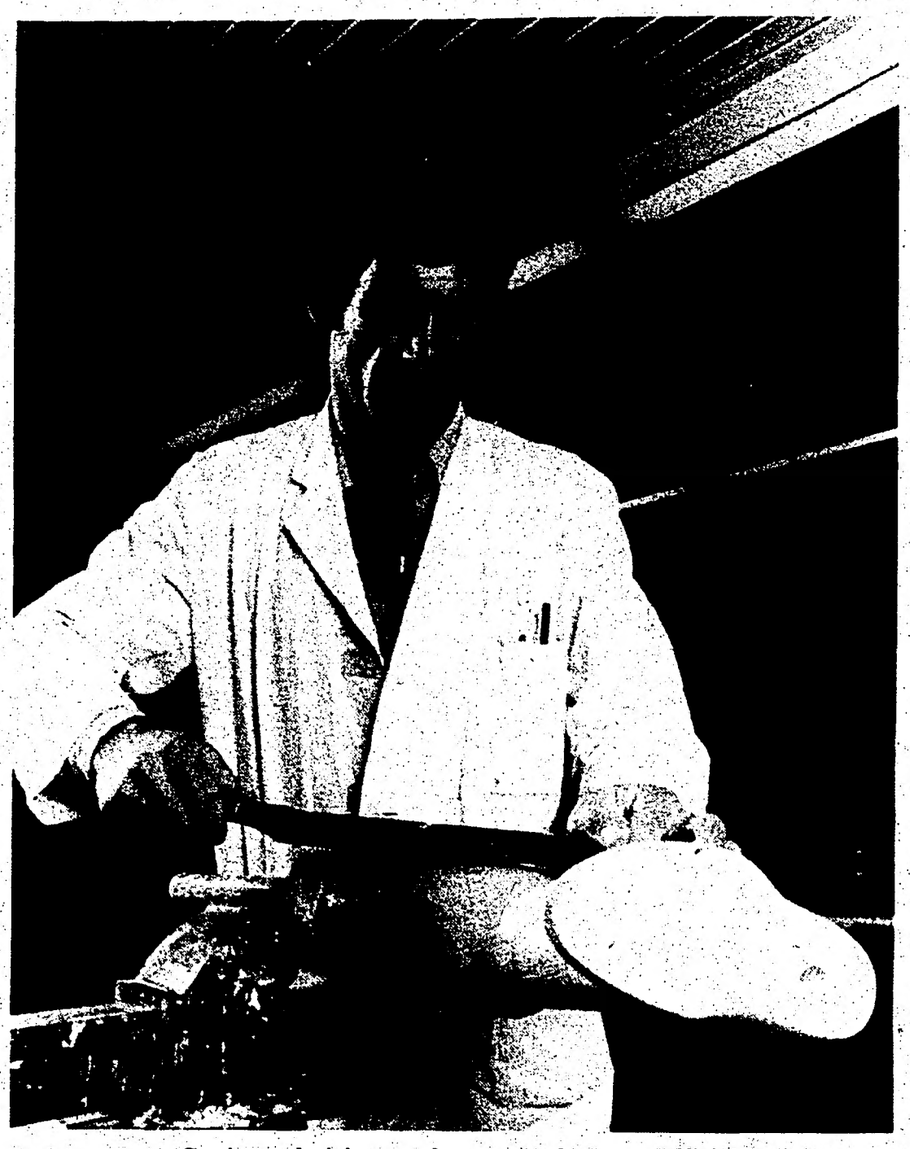
The main Gapim centre is a collection of fitting rooms and workshops, each serving a different stage in the production of the 800 prosthetic limbs made there every year. Once the patient is examined by a doctor, he proceeds to Gapim, where, if the patient desires a wooden socket, technicians precisely measure the stump or, if a soft inner socket is preferred, wrap the stump in plaster to cast a negative.

Plaster is poured into the negative mold to form a positive, which is skilfully and cautiously reshaped to distribute pressure evenly between the stump and the prosthesis, particularly at sensitive points.

The soft inner socket of the artifical leg is created by carefully fitting special, washable foam plastic or leather around the model of the stump. A nylon or fibreglass reinforcement layer is added and acrylic resins are poured on top to form the outer shell.

The artificial foot and the components between it and the socket are attached, but the laminated outside — shaped to resemble the patient's natural limb — is not affixed until a specialist oversees a dynamic fitting. Here, the foot is aligned perfectly with the stump and the body as a whole. The final stage is physiotherapy and helping the patient become accustomed to the limb.

Gapim fits amputees with two general types of prosthetic arms and hands. Depending on each amputee's needs, he may be fitted with either a cosmetic (non-functional) arm or a mechanical one. A mechanical arm can be activated by upper body muscles or by electrical impulses released by nerve endings in the stump and magnified and conveyed to the hand through the electrodes in the socket of the prosthesis. This myoelectric appendage restores 80% of natural arm capabilities. Some patients prefer mechanical arms with hooks at the end, finding them more functional than artificial hands.



A Gapim technician works to complete an artificial leg.

No two prostheses are alike. Legs are usually all made in a generic flesh tone, but hands must be more cosmetic, matching the patient's natural skin tone as closely as possible. "We try to fulfill special requests," say the workers. They have already made legs with hair for men, softer legs for women, and special prosthetics designed for swimming and visits to the beach, which are popular Israeli pastimes.

A separate section of Gapim is devoted to the production and fitting of orthotic devices. Here leg braces are made for patients of all ages as are braces built for children with scoliosis and other spinal disorders. And in another workshop, workers sew corsets specified to patients' needs.

Though Gapim has gained most of its experience through treating war amputees, it also builds prosthetics for civilian accident victims and people with congenital limb defects. Run for the past eight years by general manager Gershon Liram, the industry depends entirely on the revenues from its prostheses, which sell for $1,000-$2,000 each. For Israeli citizens, however, this amount is covered by such sources as the ministries of defence and health.

In 1974, Gapim received the Kaplan Prize for outstanding treatment of amputees during the Yom Kippur War. Part of Gapim's excellence stems from its use of the finest quality hydraulic and other components. Perhaps, however, the industry's high standards and success result from the Gapim staff's desire to return the patient to his former job and activities. People from all walks of Israeli life have been or are clients of Gapim. Some wounded IDF pilots have even been able to return to flying planes.

Returning to someone what a war or accident took away can be very rewarding, but as Hanoch Bergoran, Gapim production manager, says, "It can be a terrible strain to deal constantly with severe physical handicaps and to build body parts, sometimes for small children.

"But when someone who comes in with both his legs missing and leaves here two months later on his feet, with even a little optimism, one cannot help but feel great satisfaction."

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A story from Winnipeg

Writer remembers first teacher

FRED NARVEY, a 73-year-old retired ladies' wear salesman in Winnipeg, began writing stories when he retired at age 65. The CJN presents one of these stories, First Teacher, from his Images of Childhood anthology.

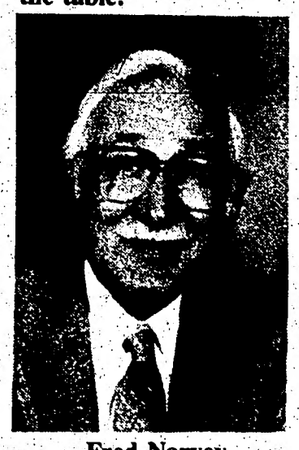
* * *

Aleph, baiz, gimmel, daled —

The rebbetzen wrote the first four letters of the Hebrew alphabet in my scribbler and said I should practice writing them for the rest of the page.

The rabbi lived in a little cottage on Pritchard Ave. in the north end of Winnipeg, and his living room was the Cheder, the classroom.

The rabbi sat at one end of a long table and explained the intricacies of the Talmud to the older boys. Behind him was a large bookcase completely filled with the holy books that covered the entire wall from floor to ceiling. The rebbetzen taught the little boys, like me, at the other end of the table.



Fred Narvey

I was 7 years old and my parents said it was time for me to begin my Jewish education. I thought the rabbi must be at least 100 years old. He sat there, wearing a little black skullcap, and his body was completely covered by a snow white "kitel," a shroud-like garment that he wore over his clothes almost as though he expected the "malech hamoves," the angel of death, to pay him a visit any day now and say to him. "Your time has come, rabbi."

And he would be all ready to go, quietly, without argument or fuss — straight to heaven — and without having to trouble the good people of the burial society.

The rabbi's long, white beard covered his chest and almost touched the table. I found him so fascinating; I could hardly take my eyes off of him. Everytime the rabbi coughed, and he coughed often, I would feel a pain in my chest.

One day the rebbetzen came in from the kitchen holding a glass of hot tea in one hand, and in the other a plate with a thick slice of buttered white bread with the crust removed. She placed the glass of tea and the bread on the table in front of the rabbi. Not a word was spoken between them.

Words weren't necessary between the rabbi and the rebbetzen. She looked at him with her soft, kindly brown eyes with such concern, such love, such devotion that I felt a lump in my throat as I watched them.

The rebbetzen must be a lot younger than the rabbi, I thought, not a day over 95. She was a tiny little woman, hardly 5 feet tall. Her head was covered by a wig, as was the custom of the ultra-Orthodox Jewish women, and she always wore a long cotton print housedress, covered by a long white apron. Her tiny face was so creased, it always reminded me of the prune I once swiped from Mrs. Greenberg's grocery store.

The rebbetzen must have caught me staring because she walked over to me and said, "How are you getting along with your aleph, baiz?" She spoke Yiddish with the dialect and singsong intonation of the Polish Jew, which was quite different from the Yiddish we spoke in our home because my parents came from the Ukraine.

"Not bad, not bad," said the rebbetzen. "The left-handed ones are always the best writers; but you have only written two lines. Stop daydreaming and start writing." Hebrew is written from the right to the left, and by a happy coincidence I was left-handed, so my Hebrew letters came out very nicely formed.

The rabbi put a small cube of sugar in his mouth and began to sip the hot tea. He took one bite of the buttered bread and began to chew it with his gums. As he put his hand down, a big fly landed on the slice of bread he was holding.

The rabbi didn't move the hand that held the bread but continued to sip the hot tea using the other hand. This went on for a minute or two until I couldn't stand it any longer.

"Rabbi, there's a fly on your bread!" I said in Yiddish. The saintly rabbi looked at me with his clear blue eyes and said, "So what, my child, when it eats its fill, it will fly away by itself."

Hay, vov, zion, chess, tess, yude —

"Now practice writing these letters of the alphabet," the rebbetzen said, a week later.

"It's nice to be left-handed but if you don't write you'll never learn, so stop dreaming and start writing." But I wasn't really dreaming. I was listening to the rabbi teaching the older boys. It seemed to me that his voice was getting weaker and I had to listen very intently to catch every word he said.

One day I came to cheder and the rabbi was gone. The big chair at the head of the table stood empty, only the large bookcase crammed full of the holy books bore witness that a saint once lived here.

Who sent the angel of death to take my Rabbi away, I wondered? The rabbi loved all God's creatures and wouldn't harm a fly. I knew that, and if I knew it, surely God must have known it. So who sent the malech hamoves?

A few days later, the rebbetzen died. "The rebbetzen went to join her husband in "Gan Aden" (the Garden of Eden), my mother said. "That's where all good Jews go when they die if they observe the Ten Commandments during the course of their lifetime."

Thus began my Jewish education.

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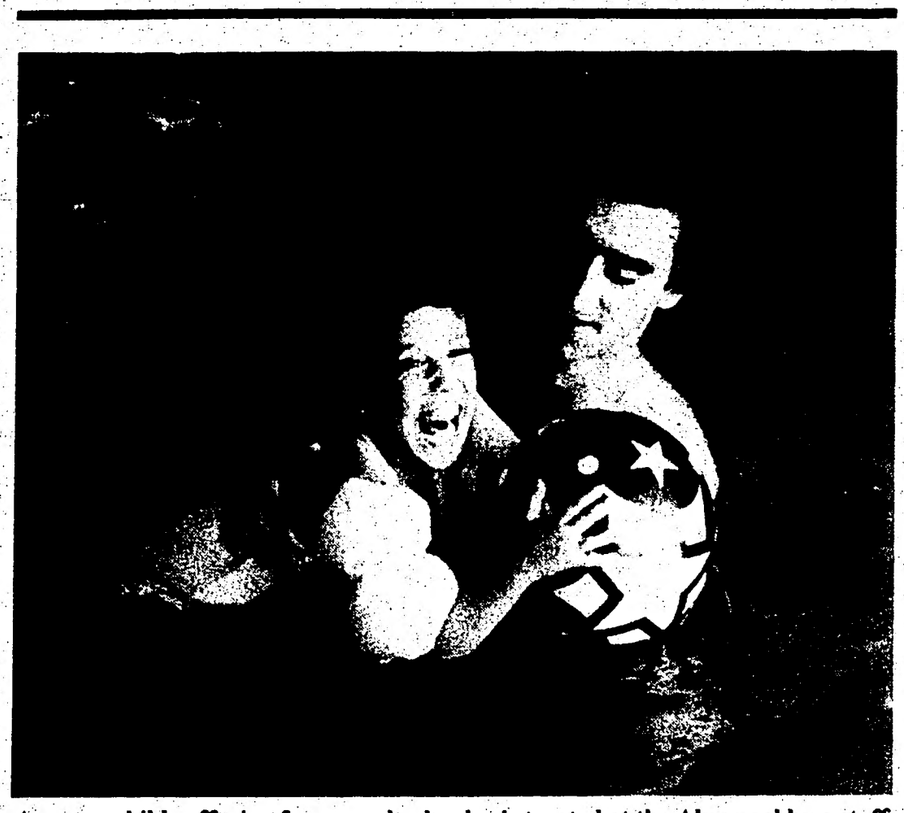

A young child suffering from cerebral palsy is treated at the Alyn pool by a staff physiotherapist.

Alyn helps children deal with handicap

By
RICK ISRAEL

JERUSALEM (WZPS)— "From the moment we entered Alyn, we knew that we had found the right place for our child," said Elaine Weissman of Jerusalem. "More than anything else, the Alyn staff gave us hope and encouragement about our daughter," commented another parent, Nani Feigenbaum, also from Jerusalem.

Both are mothers of young handicapped children currently enrolled in the nursery program at the Alyn Orthopedic Hospital and Rehabilitation Centre. Their comments reflect the attitudes of many of whose children attend programs or receive treatment from this unique children's hospital in Jerusalem.

Alyn (an acronym from the Hebrew Agudah Le'ezrat Yeladim Nechim — Organization to Aid Handicapped Children) is Israel's only long-term orthopedic hospital and rehabilitation centre for physically handicapped children.

It is a non-profit organization which treats and cares for children, regardless of religion or ethnic background (10% come from Israeli Arab families). A high percentage of the children suffer from crippling neuromuscular disease or from trauma after accidents, and many come from socially and economically disadvantaged homes.

Alyn provides comprehensive health care that meets the wide range of children's developmental needs, while providing the parents with much needed support and information about their child's condition. More than 5,000 patients visit Alyn's outpatient clinic annually, after being referred by doctors and health clinics from all parts of Israel.

Each child undergoes a comprehensive examination and a team of personnel led by hospital director Dr. Shirley Meyer, prescribes treatment. The staff believe that long-term hospitalization should be avoided whenever possible, preferring to send a staff social worker to help the family obtain essential care within their community.

The majority of children who enter Alyn have a physical illness called spina bifida, a congenital spinal column defect in which part of the spinal cord and bones are not formed, or muscular dystrophy, a chronic illness characterized by degeneration and atrophy of the muscles. Alyn also cares for children with diseases such as cerebal palsy, scoliosis and childhood rheumatoid arthritis.

Alyn provides individual physiotherapy treatment including muscle strengthening and respiratory training, as well as hydrotherapy in the Alyn pool. Therapists also teach such daily living skills as eating, dressing and participating in play activities. Other facilities include a music room where children sing and learn to play instruments, and a synagogue designed to enable children to participate in services.

Tirzah Ilan, director of social services at Alyn, leads a staff of five social workers who help families come to terms with their children's handicaps. "The first few minutes after birth are extremely critical for the natural bonding to take place between infant and mother," related Ilan, "Yet when children are born with a handicap, this bonding process is often disrupted."

The social work staff play a crucial role in trying to re-establish the natural connections between the child and parents as well as giving parents whatever social, emotional and financial support they need. "We give parents the feeling that they are not alone in all this," said Ilan, "and we at Alyn share the responsibility in helping their child develop."

Parental reactions to their handicapped son or daughter vary with the nature of the disability. Ilan noted that parents whose first child is handicapped experience a particular kind of trauma, so the staff recently organized a support group where these parents can share their feelings of anger and frustration.

The staff at Alyn also assist parents whose children suffer from progressive diseases, such as muscular dystrophy where symptoms may not be observable until age 3 or 5.

Ilan said, "We tell parents that a handicapped child can still lead a productive life and we often help overprotective parents to see that they need not devote their whole life to a handicapped child." By stressing the child's healthy attributes and playing down the handicap, the staff at Alyn help parents cope, thus allowing the children to grow with the sense that a "handicap" is a diagnostic term and not a definition of who they are.

Despite many obstacles, Alyn staffers strive to integrate each handicapped child into his or her community school system. For example most schools are inaccessible to a child in a wheelchair so Alyn has built numerous access ramps, thus enabling over 30 youngsters in the Jerusalem area to be placed in various kindergartens, primary schools and high schools.

Alyn's on-site elementary school and kindergarten are operated under the supervision of the department of special education and staffed with teachers who are trained to work with physically handicapped children of normal intelligence. In this program, 30 young people receive instruction in all subjects. Students learn about the Jewish festivals and avidly participate in each celebration. A Friday afternoon visitor to the hospital will likely see children lighting Shabbat candles and singing traditional songs.

Three years ago, a day care centre was established to serve the needs of the growing number of infants hospitalized at Alyn. It provided infants with daily stimulation and development programs in a home-like atmosphere.

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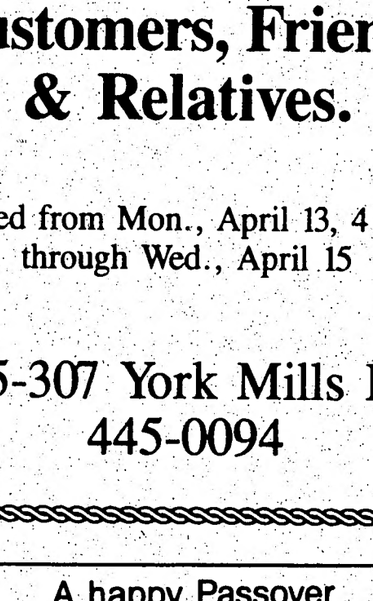

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We must find our place

Life's opportunities must be sought out

By
RABBI
ALLAN LANGNER

RABBI ALLAN LANGNER is spiritual leader of Congregation Beth-El and a member of the Board of Jewish Ministers of Greater Montreal.

* * *

One word that enjoys wide currency today is "opportunity." The great North American democracies, Canada and the United States, are often referred to as "lands of opportunities." The phrase "seeking opportunities" has become almost proverbial in our time.

The word stems from the Latin "opportunus" which means "at the port." A person considered himself fortunate if he happened to be at the port when ships laden with precious cargo arrived. Such a person was amongst the first to acquire the finest commodities.

Not too long ago many a person would attempt to be at hand for all that could foster and promote his career and enhance his life. Being at the port when the ships of fortune docked was deemed life's greatest "bonanza" for any human being.

Today, however, certain changes have become perceptibly in evidence. There is no longer the tendency to seek opportunities, to wait at the port when the special ship arrives. If anything, people expect opportunities to seek them. They look to the ships to call upon them. If they fail, then they will do without these priceless commodities.

How many persons today seek the precious commodity of knowledge? Consider what the acquisition of knowledge does for a person in terms of enlarging his vision, broadening his horizon, enriching his understanding. Former generations deemed the opportunity for education as something to be prized above all else.

An individual with erudition was regarded as being in possession of something truly invaluable. How provincial it was for anyone to be favored with the opportunity of becoming knowledgeable.

Yet far from seeking knowledge, people expect knowledge to seek after them. Whatever knowledge adults are prepared to assimilate must be of the made-to-measure variety.

It must fit them. It dare not be too deep or profound but presented in a simplified manner, preferably in capsule form so that it can be imbibed without undue exertion or effort. If these conditions are not met, then many are prepared to order their lives without the riches of added knowledge.

In a similar vein, people no longer seek after the beneficial commodity of religion but expect religion to seek after them. If the clergy would not goad and badger individuals to attend services, chances are that congregations which today are half empty would become totally depleted and devoid of worshippers.

The kind of religion people are ready to accept is not that which calls for sacrifices, (that is, to sacrifice one's selfish desires, personal greed, lust for power in order to be just and ethical), but that which suits them.

It is the kind of religion that is tailor-made, guaranteed not to disturb one's comfort and smugness. If this brand of religion is not forthcoming, then many will regulate their lives without the benefits of religion.

Thus it is in so many areas of living. People today no longer wait at the port for choice goods but expect ships carrying these inestimable wares to ferret them out.

One is reminded of a story that is told in Russian folklore of a peasant who came to a stream and wished to cross. Instead of proceeding, he perched himself on the bank.

Another peasant chanced by and asked him, "why are you sitting on the bank?" He replied "I am waiting for the water of the river to flow by so that I can cross over dry-shod."

"Fool," exclaimed the other peasant, "do you not know that you can sit and wait forever and the water will still continue to flow."

What many fail to understand is that our time is not unlimited to sit and wait for the right opportunity. It is a rarity indeed when opportunity comes knocking at our doors. Chances are that when it does we may not even hear it. The fact is that opportunity knocks upon those who first hit upon opportunity. It seeks out those who first seek it out.

A noted individual was recently interviewed by a reporter. He was asked "To what do you attribute your success?" to which he responded "I keep jumping at opportunities."

"How do you know, when something is an opportunity?" asked the reporter "I don't," he replied "but I keep jumping all the same."

The truth is that there are opportunities galore for us to jump at if only we recognized them and in time.

It is not until our eyes grow dim that suddenly it dawns upon us that there are so many rapturous sights to see and fascinating books to read if only we possessed proper eyesight for this. It is not until we become a little hard of hearing that we come to realize how many enthralling sounds there are if only we had the faculty to enjoy them.

It is only when we lose our mobility in our hands and feet that it occurs to us how much we could create and achieve if only the energy and strength was there.

Life will not fit us to a T. Society does not bend for the individual. It is we who must find our place in life and society and be alert for those opportunities that will assist us in this task.

For if we are remiss in capitalizing upon the wondrous opportunities within our reach, then the ship will sail away with all the precious cargo and it is our homes and lives that will forever remain bare and empty.

Catastrophism in limelight

MONTREAL — This year's annual seminar of the Canadian Society for Interdisciplinary Studies, to centre on the planet Saturn, will aim for "minimum presentation and maximum discussion time," according to president Irving Wolfe.

The seminar will take place June 19-22 at the Wigamog Inn, in Haliburton, Ont.

"The Saturn issue is a seething cauldron of conflicting opinions and conjectures, many of which seem to be coming to a boil at the same time," he said, in a recent statement.

Among the primary theorists in the field who will be presenting papers at the seminar are:

• Earl Milton, who has calculated that Saturn may have acted as a second sun in the solar system.

• Milton Zysman, who posits the onetime existence of an extensive mirage dominating the world's night sky.

"This year, organizers are making every effort to ensure that each presentation will be accompanied by adequate discussion time," said Wolfe, associate professor of English at the University of Montreal. "We want each viewpoint to be handled in an a satisfactory manner," he said.

The CSIS is the prime Canadian organization pursuing a multidisciplinary approach to catastrophism, a world view reinvigorated most recently by the late scientist and historian Immanuel Velikovsky. Velikovsky, who died in 1979 at age 85, was a pioneer of Hebrew University's science department.

For more information, phone Wolfe at (514) 933-4779 or (514) 343-7399.

חג שמח

A group of school children under the supervision of Sde Boker Field Study Centre guide watch bird on the rim of the Ein Avdat canyon.

Field Study Centres come a long way

By
RICK ISRAEL

JERUSALEM (WZPS) — Field Study Centres in Israel have come a long way from their humble beginnings almost 30 years ago.

Today, there is a network of 26 FSCs throughout the country, whose aim is to educate youth and adults toward awareness of the environment and to instruct them in practical field work for its protection.

Functioning semi-autonomously within the larger parent organization, the Society for the Protection of Nature in Israel (SPNI), each of the 26 centres is located in one of the dramatically varied geographical regions throughout Israel.

Each centre focuses its instruction on the unique characteristics of the surroundings, with the emphasis on climatic and geological conditions, flora and fauna, history and archeology.

FSC's serve over 400,000 people annually. In addition, most centres provide hostel accommodation for 120-200 persons and utilize learning facilities such as classrooms, laboratories and special media equipment. When combined with actual field study, participants in FSC programs experience a total involvement with their locality, thereby providing them with an excellent opportunity to experience directly what they have learned.

The idea for Field Study Centres began in 1959 when Yossi Feldman, an Israeli guide, with a Bedouin-like knowledge in the ways of the desert, took over a few ramshackle huts at the Ein Gedi oasis and began taking people on hikes through the Judean Desert. At the huts, where the guests camped, Yossi related the cultural and geological history of Ein Gedi.

As Yossi's tours grew in popularity, the then recently established Society for the Protection of Nature in Israel considered it a credible means of furthering nature conservation and made Yossi and his hikes part of its work.

Meanwhile, in the lush Mediterranean scrub forest of Mount Meron in the Upper Galilee another veteran guide, Yoav Sagi, founded a similar hiking and study base, with an old abandoned bus serving as the first hostel.

The three basic tenets of the Field School Centre are: education to impart awareness of the natural environment and our place within it; development of nature conservation programs and enhancement of the quality of the environment; and engagement in opening research and data gathering."

This intensive FSC program is staffed by over 350 field instructors, including various university-trained experts in the natural and life sciences, archeology, education etc. Additionally, young women and men with experience and interest in nature study are selected by the army to do their national service as SPNI field guides.

The Field Study Centres are geared primarily toward group education, providing in-the-field knowledge of the particular region to a broad spectrum of youth and adults. Israel's school system coordinates carefully with the Study Centres and, as a result, almost every pupil in the country spends at least one week every year at a different FSC.

For elementary age children, study programs begin in their local surroundings and as students mature, instructional programs include hikes and field trips throughout the land. For the older students, outdoor clubs in schools, organized by FSC instructors, meet on a regular basis to increase their knowledge about their own region. Study Centres also hold summer camps and day programs for local children, which include hiking, bird-watching, cave exploring etc.

The SPNI Tour Department provides a number of nature programs and day or week-long hikes to bring adult enthusiasts to the Field Study Centres. One notable program brought together hundreds of adults to the Negev Field Study Centre last April to observe the return of Halley's Comet and listen to various lectures on astronomy and related topics.

Shadur sees the FSCs as the vanguard of natural resource protection: "We feel responsible not only for education about the natural and fragile environmental systems but responsible as well to ensure such systems are not jeopardized."

Consequently, there exists a "nature protection" person on the staff of each FSC whose duty is to monitor the latest situations in the local environment and to coordinate conservation activities in the region.

Shadur notes that with the FSC serving as the regional centre for public action and protests organized by the SPNI, several current projects with potentially damaging consequences have been met head on. Notably, the attempt to build irrigation dams along the Upper Jordan in the Golan Heights has been effectively opposed by a coordinated effort led by the Hermon Field Study Centre.

Finally, each centre is involved in research and the collection of data on various natural aspects of each region. The information serves the academic and scientific communities as well as nature conservation aims.

One unique ongoing study involves the Har Gilo Raptor Information Centre near Jerusalem and the Israel Air Force. The Raptor Center has carefully monitored the travel patterns of large migratory birds in order to assist the air force in avoiding them during training flights. So far the program has proven invaluable to both the air force and those birds in migration.

With over 400,000 Israelis visiting the Field Centre annually, the SPNI became concerned with the rest of the country's population — approximately 90% — who were never exposed to the natural environment or provided the opportunity to understand nature conservation issues.

"Many Israelis have become aware of the problem within our natural landscape, yet large segments of our population remain more or less indifferent, Shadur says. "We realize we must reach these groups too."

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חג שמח

Survivors share experiences

Studies probing Holocaust's effect on children

By
SUSAN BIRNBAUM
NEW YORK (JTA)—

In studies done till now on the Holocaust and its victims, one group has been neglected. They are the survivors who were children at the time. It is only within the last six years that a cumulative study has developed to deal with the traumatization of those who were no older than 13 when World War II began.

In Sands Point, Long Island, a privately funded school study began in 1981 compiling testimonies of the children who came through the Holocaust, reaching out to the archives and private individuals in Europe, Israel, and throughout the United States and Canada in search of written accounts of memories.

The Jerome Riker International Study of Organized Persecution of Children has to date collected 500 interviews with child survivors. Volunteer interviewers continue to ferret out these people and record their personal experiences before, during, and after the Holocaust.

Specific interest in child survivors arose from the work of the husband-and-wife team directing the Riker Study, Milton and Dr. Judith Ketenberg.

Milton Ketenberg is a New York attorney who has worked in challenging refused West German reparations claims by Holocaust survivors who claimed psychological impairment.

Dr. Judith Ketenberg, the Riker Study project director, is a psychoanalyst specializing in child development.

Dr. Kestenberg repeatedly noticed that in therapy, the Holocaust experience was not factored into the behavior of survivors and their children as a contributing element.

Moreover, psychotherapists conceded that they themselves were guilty of minimizing or ignoring altogether the Holocaust as a major contributing factor to their clients' problems. The result was that the therapist became what one called "a partner to the denial of the impact."

Psychotherapists in the U.S., said Milton Kestenberg, shared the resistance to the Holocaust and its experience with the rest of America. "This was taboo," he told the Jewish Telegraphic Agency, emphasizing that readiness to discuss the Holocaust is only recent. "It was quiet because we (the U.S.) didn't do anything about it."

The guilt was felt not only by America, he said, but by the survivors themselves, for having survived when other people did not. This was fueled by a lack of sympathy from people regarding the survivors' Holocaust experiences.

Milton Kestenberg recalled a woman who had been adopted by an American family as a "second daughter" on condition that she never speak about her Holocaust experiences. She kept her promise not to talk about them, he said, "but she never forgot them, either, and their memory constantly gnawed at her. She nurtured these memories inside her and she developed a neurosis."

Eva Fogelman, a psychotherapist who is a research associate and board member of the Riker Study, said that during her work with groups of children of survivors she found some parents who were themselves only children during the Holocaust.

Fogelman said that therapists found that these people had not previously had the opportunity to talk about their experiences. "They have such a great sense of relief to finally share it with somebody and get a chance to talk about it," she said.

Fogelman told JTA that child survivors have actually related in the interviews that their parents said to them, "You were too young to remember anything."

But in reality, Fogelman said, child survivors, with the guidance of experienced interviewers, have a lot of memory that is pertinent to how children experience trauma. "They have a lot to teach us about how children cope under stressful conditions," she said.

She said that during the interviews with child survivors, many of them said they felt they didn't belong anywhere. They felt they did not belong with the second generation because they didn't go through the Holocaust. And they are constantly being told by those who were adults then that they couldn't remember.

As a result, child survivors have felt isolated, alienated from a group of people with whom they share a common historical background.

Over and over again, said Fogelman, interviewers were asked, "Am I the only one or do you know any other people I could meet?" Therefore, meetings were set up for child survivors to have an opportunity to meet with each other to share not only their experience of the past, but also how they feel today.

In these groups, Fogelman explained, the child survivors encounter a sense of family, community, heritage, culture, language — exactly those things they lost during the Holocaust. There are now child survivor organizations in several major U.S. cities after the first of these groups was begun a year and a half ago in Los Angeles.

These are not only self-help groups where people share their feelings, "but they have become for many people an extended family, a Jewish community that they feel they didn't belong to, a re-creation of a sense of belonging." Fogelman said that child survivors in these groups have repeatedly said, "This is the first time I feel like I belong somewhere."

A child is separated from his mother by a Nazi officer in this drawing from a page of a Haggadah issued for a seder for Holocaust survivors in Munich in 1946.

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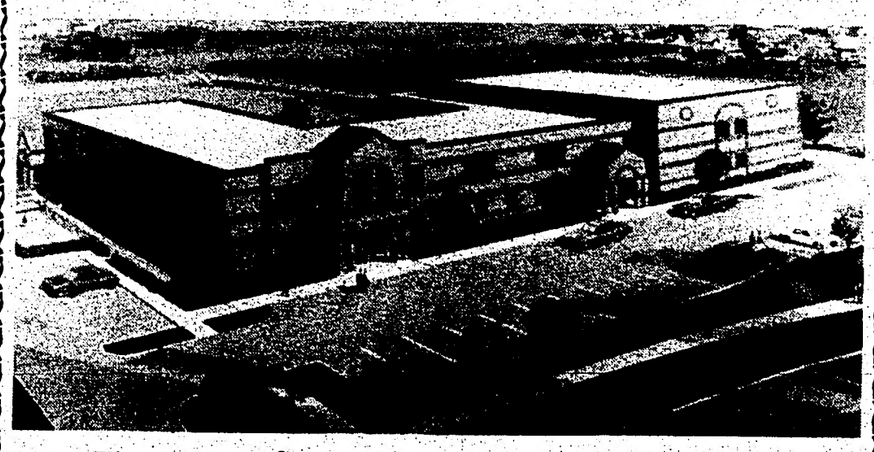

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"My mind was split into two"

Youth in South Africa meant fear

GERSHON HOTZ tells how it was to grow up as a Jew in an isolated Afrikaner community. He left South Africa eight years ago and was in Israel until last year. He now lives in Winnipeg.

* * *

I was born in Klerksdorp, a very small, very conservative Afrikaner town some 100 miles southwest of Johannesburg.

We Jewish children led very sheltered lives, our parents controlling everything we did. And there was a constant feeling of fear: the "Black fear," and the "anti-semitic fear."

The news often carried stories of children or families murdered by Blacks. We were constantly reminded not to speak to strangers and to run away from any Blacks.

My feelings towards Blacks were two-fold; I was terrified of them and yet I took them for granted. We had three servants at home, a washerwoman, a gardener and a cook. We also had a dog. They were no different.

Blacks were inferior. They had no rights and we treated them any way we wanted to. Blacks were slaves, chattels, to be abused and used. We never considered their feelings (we were sure they didn't have any).

I was one of the very few Jews in high school, and the only Jewish male in my class for most of my time in the school. Milner was the only English-speaking high school in the area, many of the pupils coming from the surrounding towns.

There were dormitories, mostly for students who had been expelled from other schools. So Milner's standards were not high. I begged my parents to send me to a Jewish school in Johannesburg, but they couldn't afford to.

South Africa was experiencing the hippie revolution. As teenagers we wanted to wear long hair. According to official dogma, drugs could be hidden in long hair, so anything longer than short, back and sides was forbidden. Every Monday and Friday morning during assembly, there was "hair inspection."

The teacher responsible for this was a self-proclaimed Nazi and Jew hater. He always sought out the Jewish boys first. He was head of the science department and for that reason, I refused to study science.

While a few teachers were indifferent, most were anti-semitic. Two exceptions were Dr. and Mrs. Pretorius, the headmaster and his wife. Both were Latin teachers and the only good teachers in the school. They instilled in me a love for Latin and the Classics.

They were very sympathetic towards Jews and went to great lengths to try and make things easier for us. They were Afrikaners and their behavior was atypical.

Once, my father noticing that the new briefcase he had bought me, was looking battered, demanded an answer. I told him that there was this kid who loved to kick Jewish cases.

Gershon Hotz (left) is seen with his brother Julian, a commissioned officer in the South African Army.

My father told me to hit first and ask questions later. The next time he kicked my case, I knocked him out with a tremendous punch. He never kicked my case again, and the school began to realize that Jews can fight back.

This did not stop anti-semitism, however, and there were many times we older boys had to get together to beat up some kids who were terrorizing one of the Jews.

During my second year I decided to play cricket. When my turn came in the nets, the other players refused to play with the "bloody Jew." When the instructor asked me to leave, I spat on his shoes and left. I decided never to take part in school activities again.

Every Monday morning we assembled in the hall for hymn singing, and a sermon from a local minister. During this time there was talk of the "Communist danger." I shall never forget his words. He said that Jews created Communism in order to take over the world and that a good Christian's duty was to destroy all the Jews.

When that had been achieved, apartheid would prevail as the solution to all the world's problems. Immediately after assembly, a group of pupils attacked the first Jews they could find. Fortunately the headmaster was close by and nothing serious happened.

Our parents complained and the minister was never invited to speak again. However tension grew and we had to endure tremendous anti-Jewish feeling. There was a solid wall of hatred, mistrust and fear, on both sides. It was highly inflammable.

After one of the fights I had at school, I was told that I "fight like a Black."

I couldn't understand this. We had been taught that Blacks were subhuman; they were there to serve the whites; that was the role G-d had given them. Apartheid was the only "humane" way to exist with the Blacks.

I began to question the theory behind apartheid.

My Jewish life was most exciting. I went every afternoon to the rabbi's house to learn the maftir and haftorah for my bar mitzvah. I learned to conduct a Friday night service. I learned to lay tefillin, and I continued to do so long after my bar mitzvah.

My bar mitzvah was a big event, and the whole (Jewish) town was invited. Relatives came from all over South Africa. The caterer moved in 10 days before and the rabbi slaughtered about 20 turkeys, which were then smoked at a kosher butcher.

From then on, I was required to fulfil the duties of a Jew, every evening around 4 p.m., one of the men came by in his van to take us to shul for evening services. We attended shul every Shabbat.

On Sundays we gathered in the hall for Habonim meetings, where we learned about Zionism, Israel and Jewish history.

My life then was split into two; my hated "school" life, and my Jewish "normal" life, which I enjoyed very much.

This then was the atmosphere in which I grew up; one of fear, hatred, mistrust and animosity. Judaism taught me compassion, yet I hated Blacks, and non-Jews. Both hated me too, one because I was white; the other because I was a Jew.

Which way of life was I to adhere to? Was I to follow Jewish precepts and become a non-conformist — a "Communist," or was I to be a "South African" and be filled with prejudice and hatred? There was no in-between; no compromise; you had to choose. I chose Judaism but yet, try as much as I could, I never got rid of those feelings and hatreds.

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חג שמח

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Serves natives and immigrants

Bayit Cham finds rest places for Israeli soldiers

By
ANITA ERLICH

JERUSALEM (WZPS)— When Moshe Joseph was inducted into the Israeli army a year and a half ago, he came to the departure station alone. It was not unusual for him to be alone; he had adjusted over the years. Moshe's mother had died when he was 7, and his father sent him to a boarding school, breaking all contact with him. His induction day wasn't special to anyone.

Moshe remained a loner in the first months of his military service. Whenever his unit had a free weekend the other soldiers rushed home, returning refreshed and rejuvenated on Sunday morning with freshly washed uniforms and homemade cakes in their duffle bags.

Moshe, however, couldn't figure out where to go at the weekend, and often volunteered to take someone else's place on duty, thus avoiding the problem.

When a friend told him about the Warm House for the Lone Soldier program, which would enable him to be "adopted" by a family for the duration of his military service, Moshe applied with great trepidation. In order to arrange a good "match," army social workers screened families and eventually a meeting was arranged between the adopters and Moshe. Moshe approached the meeting with some anxiety, but, he says, "From the first moment, I knew we were going to be okay," and they were.

Today, when Moshe gets off the bus on Friday afternoon, four youngsters race to meet him, showering him with questions about his week. He is part of the family dishwashing schedule, and the subject of a never-ending squabble over who gets to sleep next to him and sit next to him. Sometimes he has to pinch himself to be sure that it is for real.

"Bayit Cham," as the program is called in Hebrew, was established six years ago to help soldiers like Moshe find a physical and emotional resting place and to enable them to see a healthy family model. It also serves immigrant soldiers whose families are living abroad.

Mendel, a 29-year-old oleh from the United States, came to Israel to join the army. He had no family and few friends in the country. The army turned to the Shimmel family in Jerusalem for placement.

Eveline, a psychologist, and Mickey, a pediatrician, already had six of their own children ranging in age from 11 months to 13 years old, but this posed no problem. "This became a family project," explains Eveline. "We talked about it together. The children were as eager as we were."

Mendel quickly became part of the family. He doesn't mind sleeping on the living room floor or queuing up for the bathroom with everyone else in the morning. Grandma expects him for Shabbat lunch along with the rest of the family; Eran loves to romp on the carpet with him; and they all enjoy the treats he brings when he comes.

Mendel often spends long hours discussing his future plans or debating controversial issues with Eveline and Mickey.

* * *

Many kibbutzim sponsor ulpan and work programs for youngsters from abroad. Participants are routinely assigned to a family with whom they often form close ties. This personal contact with Israelis helps young people develop a love of the country and the kibbutz. Many choose to stay on, make aliya, and join the army. When they do, they already have an adopting family which maintains the ties for the duration of the service.

This was the case with the Singer boys. The Singer family had lived in Israel for four years when Danny was 7. Though the family returned to Washington, Danny never forgot his experience, and when his senior high class came for a stint at Kibbutz Ein Tzurim, Danny felt he was coming home.

By the end of the kibbutz experience, Danny had canceled his college plans and joined the Israeli army. His kibbutz parents, Michal and Yehudah, and their four children were delighted that their extended family remained intact.

Danny's surrogate parents are about 20 years younger than his real parents, but they all get along fine. "I'm particularly fond of Danny's grandmother. She calls from America all the time, just wanting to check up on her soldier," Michal says.

The idea spread back to Washington, and soon Danny's older brother Alex, then graduating from college, decided to join the kibbutz family and the army. Both boys are outstanding paratroopers and recently became officers, their proud American father coming across the ocean for the ceremony.

Each year, all of the families involved in "Bayit Cham" get together for a picnic outing. One need only observe the smiling faces to know that this is a project that really works.

Mendel, an "adopted" soldier in the Warm House for the Lone Soldier program, has some fun with three of his six brothers and sisters.

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חג שמח

Dan Reisinger with some of the better known logos he has designed for Israeli industries and institutions.

Designed El Al logo

Artist helps develop visual civic culture

By
SIMON GRIVER

TEL AVIV (WZPS) — Israel has compelled the Jewish people into making a new set of visual statements. In the Diaspora Judaism is confined to the home and synagogue, while the street and public places are not considered the arena for expressing Jewish images.

This is part of the philosophy and motivation of Dan Reisinger, a Tel Aviv-based graphic designer and painter. He is an artist of international stature and is the only Israeli who has been invited to become a member of the Art Directors Club of America.

"I define myself as a visual Zionist," explains Reisinger. "That is to say I came to live in Israel because I wanted to make my contribution in creating a country that was not only a place where lots of Jews happen to live but somewhere that truly looks like a Jewish state. The challenge has been to develop a visual, civic Jewish culture."

Reisinger's designs have become an ubiquitous part of Israel's commercial landscape. The logos and products of Delek Oil, the Hamashbir department stores, Tadiran, Amcor and Teva Pharmaceuticals are amongst many of his works. His influence can be seen on dozens of commodities from toilet paper to telephone books, from aircraft to hotels.

Moreover, Reisinger is much more than a commercial artist. He has sculptures at Yad Vashem and paintings around the country. His most acclaimed achievement is a series of 52 paintings at the Diaspora Museum in Tel Aviv depicting the 2,000 years of Jewish exile.

Reisinger is 52 years old, though because he dresses in bold colors, he seems younger. Born in Yugoslavia, his entire family, except for his mother, perished in the Holocaust. Together with his mother he reached Israel as a 14-year-old boy and began house-painting so that they could eat. In his spare time he would draw, and one of his mother's friends, recognizing that he possessed prodigious talent, strongly suggested that he be sent to college.

Reisinger received a BA with distinction at the Bezalel Academy of Art. After serving in the air force from 1954-57 he worked and travelled in Europe. It was while studying at the London Central School of Art and Design that he met his wife Annabelle, who came originally from Newport, Wales, was married and settled in Israel.

"When I was single I was happy to remain the wandering Jew," he recalls. "I suppose I will always be something of a wandering Jew. But I wanted my children to have permanent Jewish roots. Only Israel could supply that. So far my three sons seem determined to stay in Israel. My oldest boy Yoram, now 26, was even offered a scholarship by a New York college some years ago but declined because he wanted to remain at home."

Reisinger himself has built up a prosperous Tel Aviv business which today employs nine people, including Annabelle who manages financial matters. His office and personality exude the dynamic spirit of Tel Aviv. Located on the 8th floor of the Textile Fashion Center between Tel Aviv and Jaffa, his office overlooks the Mediterranean coastline he has helped renovate.

It was back in 1971 that Reisinger initiated a project to paint Rehov HaYarkon, a crumbling street on Tel Aviv's coast, in bright primary yellows and reds. The innovative project captured the attention of the world's press and though Rehov HaYarkon has returned to normal colors, it is now the hub of a burgeoning tourist district. It also started a new trend in more daring environmental design in Israel.

At that time Reisinger was already famous. His corporate design for El Al Israel Airlines, including logo, tickets, and the interior design of aircraft, had won him international recognition.

In hotels he works with the architect to ensure visual continuity throughout the building. "Commercial art has a universal rather than a parochial appeal," he stresses.

"My designs are international rather than Jewish, though of course because we are working in Hebrew that is itself Jewish. Some designs have a deeper symbolism and I suppose that is Jewish too. We Jews always seek an underlying message. For example, my El Al logo forms a bridge between Hebrew and Latin and thus between Israel and the West."

Reisinger regrets that the standard of Israeli photographic art has declined in recent years. This he blames on the fact that the consumer boom was not accompanied by a surge in artistic talent. He praises esthetic developments in Tel Aviv and observes that Jerusalem's natural beauty has been enhanced by city planners.

"But there is a lack of visual courtesy," he comments. "I am afraid people still do not take enough care with their environment.

"As with Israeli driving habits, so there is a thoughtlessness about the way people treat their neighbors. They put up ugly signs and boards. Petach Tikvah and other Israeli cities resemble cities in the developing world rather than the industrialized world. There is much still to be done."

And Reisinger still has the energy to help do it. He complains about the high rate of taxation in Israel and speculates that he could have amassed a fortune in New York, London or Paris. Instead he has lived in the same modest home in the Givatayim suburb of Tel Aviv for over 20 years. Yet he has no regrets. "There are more valuable things in life than having profit," he says. "I was fortunate to survive the Holocaust. I am fortunate to have a loving family. I am fortunate to be able to play my part in Israel's formative years and use my talents to help design some aspects of the country. I would never swap that for any financial fortune."

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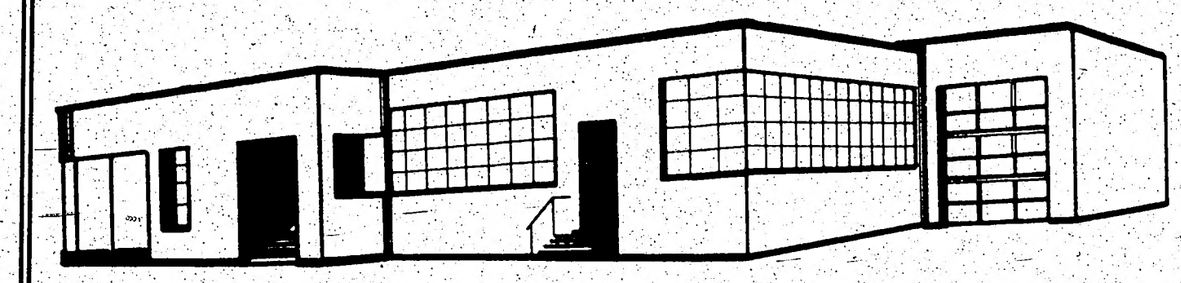

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Kids' ombudsman ensures basic rights

By RUTH MICHAEL

JERUSALEM (WZPS) — "Our ultimate goal is that children will pick up the phone and call our ombudsman's office," says Dr. Helen Rauch, the executive director of the Jerusalem Children's Council.

The "father" of the children's ombudsman idea, like so many other good ideas, is Jerusalem Mayor Teddy Kollek, the "mother," Zena Harman, Israel's longtime representative to UNICEF, chairperson of the Jerusalem Children's Council, and a known champion of youths' rights.

Chosen was Dr. Menahem Horowitz, who retired recently from the ministry of social welfare. A soft spoken, wise and experienced man who was assigned for one year on a part time basis with the municipal legal backing.

"Children," says Horowitz, "have practically no rights. They have no say. Take a regular case of divorce. The interest of the husband is usually well articulated by a smart lawyer, as is the interest of the wife.

"Rabbis have their say, bureaucrats, psychiatrists, but would anybody ask the child what he wants?"

A little girl, who lives with her divorced mother, refused to go to school because she was afraid that her father, a violent person, would show up during recess.

A boy was expelled from school but complains that this happened for no good reason at all, and just because the teacher picked on him.

A religious girl in a religious school dated a non-religious boy and the teacher saw fit to intervene. A girl was summoned to the principal's office who inquired if she is practicing sex and with whom.

These and many, many more are just examples of children-parents or children-teacher relations where the children feel abused and seek protection.

"There is no behavioral code of ethics for teachers and principals," says Horowitz. In each individual case he would call the parent or visit the school and discuss the matter with the parties concerned.

"The problem," he says, "is that teachers and principals are not happy to accept my intervention. It can be understood. They, like all people, who are granted responsibility are sure in their ability to take care of all problems. But that just is not so."

"It is not only at home or in school that children are abused. There is for instance a law in Israel which prohibits the sale of alcoholic beverages to youths under 17. This is clearly a law which was designed to protect youths.

"However," says Horowitz, "I found out that this law was never enforced. I immediately turned to a high official, and what did he tell me? He told me he was too busy with more serious problems than that.

"Do you know of the ugly phenomenon of a child of 10 or even 15 entering the grocery store and kept waiting until one adult and another grown-up and still another one is being served and always pushed aside because 'children have time?' "even in such complaints I do intervene."

"One day I received a strange letter that at a certain place, under-aged kids from the West-Bank are being illegally employed at night. I hurried to the place and indeed it was right. I immediately alerted police who put an end to this ugly abuse."

Do most complaints come from children? "No," says Horowitz, "unfortunately not. Children write about 15% of the complaints mainly concerning the educational system. We would like to arrive at a situation by which children just pick up the phone and tell us or write us about their concerns in school and outside. So far we have to seek information which primarily comes from adults.

"However, I am going around, practically every day, to schools, clubs, community centres, lecturing, spreading information, and 'selling my merchandise.' "

"I am legally assigned to Jerusalem but I receive letters and calls from many other parts of the country," says Horowitz. "This concept should be adopted state wide. All children deserve this service."

MDA fights for world recognition

NEW YORK (JTA) — Saying Israel's chances of recognition by the International Red Cross and Red Crescent Movement are worse than ever, the president of the American Red Cross (ARC) recently suggested several methods of resolving the ongoing exclusion.

Last October, the movement changed its title from The International Red Cross Movement. While both the red cross and the red crescent are now internationally recognized symbols, the red Shield of David of Israel's Magen David Adom (MDA) medical and humanitarian movement is not.

ARC President Richard Schubert told members of the New York Jewish Community Relations Council that the movement should establish a committee to explore alternatives to the symbols, displayed by the movement's medical and relief workers as they operate under often hostile conditions.

Schubert recommended either a single new symbol, a collage symbol or two standard symbols for opposing sides in a conflict. In the meantime, MDA should attempt to establish bilateral and defacto relations with sister organizations in friendly countries, Schubert said. He also encouraged the American Jewish community to work with ARC to keep the emblem issue on the top of the international agenda.

Schubert stressed that the original symbol, the red Greek cross, was never intended to be interpreted as religious. But he acknowledged that the selection of the cross was the first mistake in a series of many causes of the MDA's problem today. Despite this, he said, the red cross is the most widely recognized symbol in the world and changing it for another symbol would be a great loss.

He also suggested the movement should never have accepted symbols besides the red cross. But he explained that the international organization is not controlled by the Red Cross societies, but "by the same governments who refuse to give recognition to the State of Israel."

Schubert said the MDA's chances of being admitted under its symbol of the red Shield of David are worse today than ever, because the number of member countries in the movement has increased significantly.

"The Communist and Arab world basically had its way," Schubert said. He noted that the first time the MDA applied for admission of its symbol, in 1949, it lost by only one vote. Asked if ARC would withdraw from the international movement in protest of the exclusion of MDA, Schubert said: "I must respectfully decline . . . We establish nothing by destroying it."

חג שמח

But ending sad for communities

Pioneers' dreams realized

By
MAXINE HARTLEY

REGINA —

The gray, stucco medium-sized house sits unobtrusively along Highway No. 6 in Melfort, amid the fast food outlets, car dealerships and gas stations. At first glance, there are no distinguishing features.

But a second look reveals two: on the peak of the house, the blue Star of David, designating it as a synagogue and on its lawn, a For Sale sign, swinging frantically in the rain and wind of the Saskatchewan spring day.

"There are only about 14 of us left in Melfort," says Rhoda Broudy, "and we aren't what you'd call a close-knit community."

"There aren't enough of us to get up a minyan," adds her husband Albert.

The Broudy children are an example of what has happened to the Jewish population of Sasktchewan. Their children had to leave the rural area to enter higher education and to find employment after graduation.

Their son Harry received his BA at the University of Regina. Daughter Deborah Broudy Dubinski is a constable in the RCMP at High River, Alta. Their youngest child, Sandra, is in her final year of law at the University of Saskatchewan.

"There isn't any education for the younger children in the Jewish religion — no Hebrew school for instruction and language," says Rhoda.

The tiny community of Jewish people have to travel the 200 miles to Saskatoon for the high holy days.

Rhoda adds that the synagogue in Prince Albert is also for sale, "and we don't know how long we can keep going to Saskatoon, since the rabbi retires soon and as far as we know, there is no one to replace him.

"The synagogue at Regina went for quite awhile without a rabbi," she says.

Albert Broudy, a pharmacist by trade and owner of Parkway Plymouth Chrysler in Melfort, is the son of an original settler of a unique Jewish settlement in rural Saskatchewan, named Edenbridge. He and his sister, Jean, still farm the original homestead established in 1906.

Edenbridge is situated about half an hour's drive east of Melfort along Highway No. 3 and about 15 miles north of Star City along a dusty road.

In 1906, the first group of Jewish settlers arrived from South Africa. Albert's father, Harry Broudy, was 8 years old when he accompanied his parents on the long journey.

In the community of Edenbridge which they would establish, he would help his father in ritual slaughter of kosher meat for the community and would become secretary for 25 years of the Edenbridge School Division.

Albert Broudy's grandfather and the other immigrants were born in Lithuania and had immigrated first to South Africa to escape pogroms, educational limitations and compulsory ghetto life. In South Africa they became clerks and merchants.

"They were happy in South Africa," says Charlie Vickar, resident of Edenbridge and son of immigrant, David Vickar, "but they had always wanted to own land, which was denied them in Europe."

On a visit to the post office of their village of Vineburg in South Africa, some of them couldn't believe a poster put out by the Canadian department of the interior. They took the news home to the others.

Canada was offering 160 acres of land for $10 with the provisions that it had to be occupied for six months of the year and that so many acres per year had to be cleared from the bush. If these regulations were adhered to, a homesteader in Western Canada could gain clear title to the land after three years.

David Vickar, who was among the group of South Africans who came, was destined to be the first postmaster at Edenbridge, when it was established in 1908 on his and brother Sam's farm.

As well as being the first postmaster, David Vickar would become the reeve of the Rural Municipality of Willow Creek for 22 years. His sons, Charlie and Norman, still own B'nai David Farms, but rent out the nine quarter sections of land.

At one time, the Edenbridge's Beth Israel synagogue supported 50 families. Two rabbis have served congregations. The community's population began to decline in the 1940s, due to children leaving for education, deaths of some serving during World War II and the development of larger, mechanized farms.

At times when they were unable to get a rabbi, Charlie Vickar served as a gobbai, a layman conducting services. Beth Israel Synagogue was closed in 1968.

In 1975, Norman Vickar, cousin to Charlie and MLA in the provincial Legislature for Melfort at that time, was instrumental in setting the wheels in motion to preserve the historical synagogue and convert the 40-acre site including the cemetery into a well-kept park.

The cairn was erected and "Historical Site" signs established along Highway No. 3. However, when the provincial government changed, the program has been left incomplete.

There is no perpetual care for the cemetery and grounds. Charlie and the other four remaining members of the Edenbridge Jewish community take turns caring for the buildings and grounds. Charlie would like to see the province take over the job, before the five of them are gone, too.

He is considering moving to Winnipeg in order to be a part of the thriving Jewish community there.

"It's been a long time since we could get any kosher food," he says.

Beth Israel Synagogue had its final service during Rosh Hashanah, 1968. The community began attending the synagogue at Melfort. Now, that synagogue has been closed and only a remnant of the Melfort Jewish community is left.

The Jewish pioneers had visions of waving fields of grain, good homes, schools, a synagogue, good roads and a place where their children could grow up in a free country.

It is ironic that the successful advent of those dreams, the freedom of the Jewish people to own land, to travel at will, to enter institutions of higher learning, have meant the destruction of the communities which fostered them.

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חג שמח

But did they also play hockey?

Hasty streetcar drivers were "anti-semites"

By
MARCEL STRIGBERGER

I remember one day when I was about 6 or 7 years old my mother ran with me towards a street car stop on a blustery Montreal morning.

We almost made it to the stop when the streetcar operator decided to take advantage of his green light and leave my mother and me to the mercy of the wind and the frost until the next car would arrive. My mother shouted to the fugitive streetcar in Yiddish: "Anti-semite."

This was the first time that I had heard this word. I asked her what it meant and she told me that the driver wouldn't wait for us as he was an anti-semite. I didn't ask her and she didn't go into details.

For the next while or so I lived with this idea of anti-semitism. One day I was playing street hockey with my Ukrainian friend Victor when we noticed his mother running to catch a streetcar at the nearby stop. To her displeasure the driver took off before she made it. Just out of earshot she promptly shouted something curt and not too complimentary in Ukrainian to the driver.

I told Victor that she was calling the driver an anti-semite. He queried further and I told him that anti-semites are streetcar drivers who don't wait for people who are running to the stop trying to catch them.

It was not too long before this new word was disseminated throughout the street. In due course Victor and I had occasion to teach the word to our friends Sacha, Demetrios, Angelo, Jean Paul and his five brothers, as we noticed a streetcar driver leaving angry would-be passengers stranded.

It got to the point that we would all shout loudly at the offending streetcar "anti-semite," to the bewilderment of the passengers, as it was taking off. This became even more fun than throwing snowballs at the streetcar.

I would say that anti-semitism was rampant in the area. Hardly a day would go by without a number of streetcars shooting through the intersection leaving the disgruntled would-be passengers waving their hands and cursing.

One day the meaning of my newly learned and probably longest word in my vocabulary took on a new twist. My father and I were watching a hockey game in the days that there were no such things as atheists or agnostics.

Everyone knew that Montreal Canadiens' superstar Maurice (The Rocket) Richard existed. And whenever the great Rocket skated onto the ice there was hardly a kid watching in Montreal who didn't bow three times in the direction of the Montreal Forum, sitting in front of the tube in our red and blue sweaters.

During one game, after the Rocket scored yet another goal against Gordie Howe's Red Wings, my father waited until I took my lips off the screen. He then said, "Why do you cheer for the Rocket so much? He's probably an anti-semite."

I was shocked. What he said did not make any sense whatsoever. "Could it be that the Rocket drives a streetcar during the daytime?" I asked myself. But even if he did there was no way he could possibly be an anti-semite.

I just couldn't imagine him driving his streetcar through the intersection leaving a cluster of angry passengers marooned.

Then again, even if he did, he was the great Rocket Richard and I wanted to grow up and follow in his skate steps. If he felt like making that green light and being an anti-semite, so be it. He was still my hero.

I do not recall too much more about that evening except that my father shut the television set off in anger before the game was over. I couldn't figure out why as the Canadiens were winning and the Rocket himself had just scored another goal. And all I said was that when I grow up I would also be an anti-semite. (The Rocket wasn't and I didn't.)

I learned that it was tough growing up a hockey fan with a streetcar on my street.

Lobby on Nazis, Edmontonians told

By
RHONDA MALOMET

EDMONTON — Jews here were urged to lobby the government to act quickly against suspected Nazi war criminals, as recommended in the Deschenes report.

"We must act immediately, time is against us," and Sheldon Maerov, vice-president of the Jewish Federation of Edmonton. "Many of the criminals and witnesses will be dead soon."

"The government must be kept to a timetable, added Len Dolgoy, national vice-president of the Canadian Jewish Congress, Tremendous financial and physical resources are needed to gather witnesses and to prosecute, he said.

About 100 people of all ages including some elderly survivors attended the meeting in the Jewish Community Centre where they were briefed on the main points of the Deschenes report. All were urged to write personal letters to their local MPs.

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Unique in Israel

School encourages students to challenge texts

By
SUSAN BASS

JERUSALEM (WZPS) — Traditional Jewish schools and yeshivot usually emphasize their students' commitment to the authority of the Jewish halachic tradition and the scholars who transmit it. Out of resect for the tradition, students often hesitate to ask too many questions, or to argue with the texts.

They, and even their teachers, may reason: Who am I to question Rashi? But a new religious high school in Jerusalem encourages its students to feel free to challenge the texts, their teachers, and each other. The Experimental Torah High School of the Shalom Hartman Institute offers students an intensive traditional Jewish education in an atmosphere which emphasizes free and critical thinking.

The Experimental Torah High School, located in Jerusalem's Moshav Hagermanit (German Colony) neighborhood, opened its doors in September, 1985, to a class of grade 11 boys. This year, a new class of 11th graders joined the school, bringing current enrolment to 52 students.

School principal, Rabbi Zvi Marx, explained that the tentative decision to limit the school to the last two years of high school developed from the faculty's conviction that these years mark a turning point in maturation: "It is most productive for us to meet the children at this point."

Although the ministry of education has approved the Experimental Torah High School's curriculum, which meets requirements for a religious high school, the Jewish studies program is unique in Israel.

The curriculum is organized topically around issues that concern moral dilemmas, such as: ethical values in warfare or in medicine, relations between Jews and non-Jews, tzedakah and social policy. Hagi Ben-Artzi who teaches religious studies to the students, explained that adolescents are preoccupied with such moral issues, while they are not much bothered by issues of prayer and man's relationship with God.

Ben-Artzi is a teacher extraordinaire. His class is marked by a high level of energy and enthusiasm, with virtually all students participating. He aims to "help students think, react to each other, develop ideas together . . . as they come to understand the meaning of the text. I try to help them develop their ideas rather than my ideas. . . . We try to discover the consideration behind it and the text becomes a dialogue."

Ben-Artzi works hard to develop his students' listening skills. It is often difficult for adolescents to exhibit the patience and understanding needed to attend to what their classmates say. He views this as an essential human quality, somewhat neglected in Israeli society.

Most of his students came from schools or yeshivot where they listened and rarely spoke. In his class, the students actively engage in a process of give and take which can lead them from a talmudic text to profound questions about Israeli society.

One class session began with a talmudic text (Babylonian Talmud: Tractate Baba Bathra) about a group of merchants who decided that each, in turn, would open his store just one day each week. One merchant chose to open his store a second day, and for this his colleagues punished him severely. The sage Rava ruled that the one day a week plan was invalid, that the merchants could not restrict competition in this way.

Starting with the text, students raised issues of socialism versus capitalism, free trade versus government restrictions. Several students argued that Rava favored a commercial system of free competition, while others suggested the sage objected not to the merchant's plan to restrict competition, but to the harshness with which they had enforced their plan.

A religious studies class at the Hartman Institute's Experimental Torah High School.

The Experimental Torah High School developed as a result of the work of the Shalom Hartman Institute for Advanced Judaic Studies. Founded in Jerusalem in 1976, the institute trains scholars to deal with classical Jewish texts in the context of the modern world. It attempts to blend the intensity of yeshiva learning with the openness and rigor of a university.

Students from the high school are frequently invited to sit in on seminars and conferences at the institute, and visiting scholars spend time with the classes.

The Hartman Institute has plans to further the education of the Experimental Torah High School's graduate, via a new 5-year yeshivat hesder program. Students in this program will serve the full three years military service, which will alternate with periods of yeshiva study.

In keeping with the institute's philosophy that students of Torah must fully share the burdens of Israeli society, the Yeshivat Hesder program will encourage participants to enter officer training programs.

The teaching staff at the Hartman Institute believe that Jewish tradition can withstand the test of critical thinking; that traditional Jewish values have an important place in the modern world; and that Israel is the living laboratory where these things can happen. It is their hope that the graduates of the Experimental Torah High School and the yeshivat hesder program will become active participants in this process.

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Arts

Playwright, actor, director...

Carole Libman: The ball of fire behind The Medina

By
FRANK RASKY

TORONTO —

She's a 5-foot-5 ball of fire and a real whizbang theatre lady.

That phrase perhaps sums up the essence of Carole Libman, playwright, actor, director, journalist, and promoter extraordinaire, the 1-woman cyclone who blew into Toronto three years ago.

People in Montreal's cultural world don't have to be told who Carole Libman is.

She's the 58-year-old, Montreal-born blaze of energy who, among other things, used to be a columnist for the Montreal Gazette; feature writer for Montreal Calendar Magazine; cultural interviewer for Montreal's radio station CJAD; co-founding president of the Montreal Playwrights' workshop, teacher at writers' workshops for Montreal's Live & Learn program; publicity director for the Saidye Bronfman Cultural Centre; and fund raiser for Montreal's Centaur Theatre.

She moved here in 1984 with her husband, actor Syd Libman, to get closer to the action in the English-speaking theatre scene.

And, well . . . what can one say other than Montreal's loss is Toronto's gain.

She's been the dynamo behind the growth of Toronto's Medina Stage Company, a group of about 50 amateur and professional theatre people, who've been participating in playreadings dealing with Jewish-oriented subjects at various synagogues around town.

Last week, Libman, who serves as corresponding secretary, publicity director and a stage director for the troupe, dropped around to The CJN newsroom with four morsels of news.

• First, the Medina Stage Company has been incorporated and given a name change to Medina Theatre Ensemble, so that "angels" can give it tax-deductible donations.

• Second, it's looking for angels interested in investing in a Toronto production of Leo Orenstein's *Salesmen Don't Ride Bicycles*. It's a "generation comedy," dealing with the conflicts between a successful Hollywood producer and his father, who is a retired salesman. No novice in theatre, Orenstein has been a veteran producer, director and playwright for the CBC.

• Third, on April 25, Libman is co-directing with Corinne Spiegel what she calls a "concert reading" (meaning a thoroughly rehearsed stage reading) by 15 players of a drama at the North East Valley branch of the Jewish Community Centre, 7015 Leslie St., north of Steeles.

Written by Marion Andre, former artistic director of Theatre Plus, the play is titled *The Sand*. It deals with shocking events in Poland during the Nazi occupation as witnessed by a 9-year-old girl since grown up.

Medina presented it last September at the Holy Blossom Temple, but it was so popular that it is now being produced by the Jewish Secular Association. The audience will participate in a discussion after the reading. For information, phone Sheila Katz at 223-3081.

• Fourth, Medina director Sylvia Lennick will stage a concert reading of two works by Montreal writer Aviva Ravel on April 27 at the social hall of Shaarei Shomayim Synagogue at 470 Glencairn.

One is a new 1-act play, *Vengeance*, dealing with a female middle-aged Holocaust survivor who meets an elderly Polish ex-neighbor whom she feels has betrayed her family.

The other is a short story titled *Not Everybody Can Live In Israel*. It's an amusing tale about a Montrealer with a Midas touch trying desperately to retire from business so he can fulfil his dream of moving to Israel.

Those who wish to get information about the production or serving as a Medina "angel" are invited to phone Libman at 667-8347.

Libman gives credit to her 91-year-old mother, Sadie Mauer, for launching her on her writing career.

"When I was a kid, I was confined with smallpox and I was driving my mother crazy," she says. "In desperation, my mother gave me a pencil and a piece of paper in bed and said, 'Write something.' I wrote a poem about a flower blossoming, and that set me off on my career."

Her mother, a co-founder of the Canadian Women's Technion, and a cultured woman with "a lot of pep," is proud of the some one dozen plays that her daughter has since written.

One of Carole Libman's favorite plays is her *Holiday From The Dark*, dealing with the sacrifices that must be endured by the wife of an artist.

That theme is no reflection of Carole Libman's own attitude. She's delighted to be the wife of an actor as well as the mother of a playwright, her son Daniel Libman, who is currently playwright in residence for the Alberta Theatre Project in Calgary.

As for her own writing, she says, "There's nothing more thrilling than watching a gifted company of actors breathe life into your play onstage."

Carole Libman is the dynamo behind the newly-retitled, Jewish-oriented Medina Theatre Ensemble.

Bethune play is vivid, eloquent

TORONTO —

When he was fighting in Spain against Franco's fascists in the 1930s, Dr. Norman Bethune, the Canadian surgeon later destined to be a hero of Mao's China, scribbled down his passionate credo of the artist.

"The artist is an agitator, a disturber of the peace," he wrote.

"His duty is to arouse the sleeper, to shake the complacent pillars of the world.

"His appetite for life is enormous . . . He is strange, mysterious, secret, alone."

That credo appears in the program of *Gone The Burning Sun*, a theatrical self-portrait of Bethune, running until April 19 at Toronto Workshop Productions (12 Alexander St., 925-8692).

Written by Ken Mitchell, a Saskatoon playwright now teaching in China, it is presented in that most difficult of all theatrical genres — a 1-man show.

Happily, David Fox, one of Canada's leading actors, pulls it off, and he does so magnificently in a tour-de-force performance that stings and lacerates and uplifts.

It works so well because Mitchell has cobbled together passages from Bethune's own writings portraying himself as a bigger-than-life character: womanizer, boozer, surgical inventor, romantic, revolutionary, writer, painter, and above all what he called "artist trapped in a doctor's body."

The scenes, staged by director Robert Rooney against a simple set of a triangular background screen, come to life vividly as enacted by Fox.

Some of them are hilarious, as when Bethune sets out to shoot his wife's lover, condemns the poor fellow for blubbering tearfully, and winds up drinking with him as a comrade.

There is biting humor in a scene where he lectures young interns at Montreal's Royal Victoria Hospital on the dreadful inadequacy of the medical establishment.

And there are sad scenes at the end when he dies in China trying to perform surgery without anesthetics on the wounded in the heat of battle.

It's inevitable that a couple of scenes become shrill and verbose diatribes, like listening to a high-voltage preacher for too long a spell. But those patches of over-flowery talk become acceptable with the counterpoint of haunting melodies played by Pan Hui-Zhu on a lute-like Chinese instrument, who also sings and concludes by cradling the dying Bethune in her arms.

This is a 1-man show that the producers will be touring in China. It's a show of passion and eloquence, and it's wonderful that Canadians have finally given this Gravenhurst-born hero the recognition he so justly deserves. F.R.

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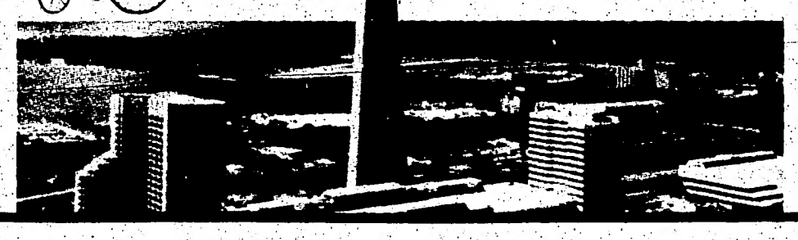

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Rosenberg's work reasoned, well researched

Text on Christian view of Judaism a good evaluation

books

By
BERNARD BASKIN

The Christian Problem: A Jewish View, by Stuart E. Rosenberg. Deneau, $24.95.

The author of this forthright and challenging book reminds us that shortly before his death in 1963, Pope John XXIII composed the following prayer: "We now acknowledge that for many, many centuries, blindness has covered our eyes, so that we no longer see the beauty of Thy chosen people and no longer recognize in its face the feature of our first-born brother. We acknowledge that the mark of Cain is upon our brow . . . Forgive us the curse that we wrongfully pronounced upon the name of the Jews. Forgive us that we crucified Thee in the flesh for the second time. For we knew not what we did. . ."

This prayer of contrition is proper and seemly. Christianity, in its teachings, has attempted to steal from Judaism the Jewishness of Jesus, God's election of Israel and the uniqueness of the Hebrew Scriptures. In the process it has maligned the Pharisees, perpetrated the horror of the Holocaust and refused to come to terms with the creation of the State of Israel.

"The Jews have become the Christian problem," asserts Rabbi Rosenberg, "because Christianity has mishandled many questions related to its own Jewish identity by creating myths that have closed Jews out of history. And because the church appropriated for itself both the purpose and role of Judaism."

The early Christian church was composed of followers of Jesus who believed that he fulfilled Israel's expectation of the messiah, despite his crucifixion. This distinguished it from the rest of Israel, as did its interpretation of what it meant to be the messiah. However, the eventual separation of the church from Israel resulted from the very early adoption of the view by the Christian group that Gentiles could be members of the church without keeping the Jewish law.

The author makes clear that Jesus would not have in any manner repudiated his own people or wished to expunge them from "the annals of history and of human hope."

The assertion that election has been passed on to the Christian church and, by implication, withdrawn from the Jews, has been a foundation for strained relations between Christians and Jews. This "supersessionist theory" regards the church as the "new (and therefore better) Israel," the church as "the new chosen people" displacing the old, Jesus as the absolute fulfilment of Old Testament prophecies (with the implicit notion that other readings of the Old Testament are ignorant or superficial), the Jewish people as merely the forerunners of the church, and the "New" Testament making the "Old" Testament obsolete or replacing it.

The author maintains that it is necessary for Christians to revise old attitudes about the Pharisees that flow from pejorative New Testament statements. By the first century of the Common Era, the Pharisees had become the dominant group of Jews. They stressed holiness, devotion to the study of Torah, and righteousness. The great Pharisee teachers such as Shammai, Hillel, Akiba and Ishmael have left an enormous impact on Judaism. And also on Christianity through such concepts as messianism, afterlife, and resurrection of the dead.

The Zionist ideal which involves people, Land and State is difficult for Christianity to grasp. It has no concept of bio-ethnic identity; there is no "Christian people" which is bound by ancestry. Christianity also has no concept of Land; there is no "Christian homeland." The connection between spirituality and bodies, and between religion and geography, has no easy parallels in Christianity. Yet, these ideas are core and central to the Jewish identity, religious and secular, especially in the aftermath of the Holocaust.

This book takes its place as part of a growing literature that is devoted to a frank appraisal of Jewish-Christian relations in the areas of theological tension. It is a vigorous, reasoned, well researched evaluation and critique that must be carefully considered by thoughtful and concerned Christians if there is to be amity and understanding between the mother and sister religions.

The Castle cryptic but witty

By
FRANK RASKY

TORONTO —

When he was a theatre critic, George Bernard Shaw once said the function of a good play could be stated in two words: "Astonish me."

The Castle, playing until April 26 at the Toronto Free Theatre (26 Berkeley St., 368-2856), passes that test with flying colors.

Written by a relatively young British playwright named Howard Barker, it's a satiric fable about the politics of sex and power, and it does more than surprise you.

A blend of the Bard and Monty Python, it's outrageous, shocking, enigmatic, corrosively funny and deeply disturbing, sometimes profound and sometimes plain silly.

With some reservations, this reviewer loved it. It's one of the most refreshing, so-called serious new plays I've seen in years.

Richard Rose, artistic director of the Necessary Angel Theatre Company, likes tackling unorthodox subjects, among them the justly praised Milan Kundera's *Jacques And His Master* and John Krizanc's *Prague* and *Tamara*.

Well, I'd say *The Castle* surpasses them in eccentricity.

The dialogue is a fusion of Shakespearean poetry and vulgar Cockney billingsgate, and the plot mixes medieval and contemporary allusions.

It's set in what the program calls an "imagined historical time period." Seven years after the Crusades against the Arab infidels in Palestine, a haughty warlord leads his ragged retinue back to his English manor.

He is startled to find that during his absence, the women — led by his beautiful blonde wife Ann and her arrogant lover, a lesbian witch named Skinner — have revolted against the old male-dominated social order.

They have scrapped government, closed down the church, banned male-style warmongering, and govern according to the principles of female serenity and fecundity, using an elderly feudal peasant as a stud to beget their illegitimate progeny.

Humiliated when his wife rejects his sexual ardor in favor of a witch hag, the warlord decides to form his own new male religious order called the Church of Christ Erect, More significantly, he begins building a truly masculine, fearsomely warlike castle, using the services of a sinister Arab engineer he captured in Palestine.

The clash between the two sexes ends in tragedy for the women, and the construction of the formidable castle is climaxed, ironically, by the erection of an even more belligerent neighboring castle, a veritable fortress.

Patently, there's a lot of symbolism mixed up in this medieval morality tale, but its heaviness is leavened by a lot of vaudevillean wit that is a kind of parody mocking the period's social absurdities.

For example, the Macbethian witch wails that her devilish brew has failed to work its evil spell — probably because the ingredient toads and frogs in the recipe weren't strong enough.

Similarly, when a vain, formerly defrocked clergyman is decreed a bishop in the new religion and deludes himself that a tool bag on his head is a mitre, Ann pricks his pomposity by reminding the fool, "Reg, no matter what you say, that's still a tool bag on your head."

The evening's standout performance is delivered by Tanja Jacobs, who was so effective two seasons ago in *Prague*.

Here she is a powerhouse, portraying the witch Skinner poignantly as a lesbian desperately possessed by her love for Ann. She also convincingly conveys her horror, when she is punished by the male hierarchy by being forced to lug around, like a doll, the evil-smelling skeleton of a man she stabbed when he tried to have sex relations with her.

Stuart Hughes as the warlord, ranting against the God that betrayed him, and Kenneth Wickes, as the corrupt, would-be bishop, also deserve commendation.

However, I found Tedde Moore disappointingly stiff as the beautiful earth mother Ann, and David Gardner, another veteran Toronto performer, used an accent that baffled me in his role as the scientific-minded Arab. He sounded like an East Indian to me. But, to be kind, perhaps that's what the playwright wanted . . . a mid-Mediterranean accent, so to speak.

It's that kind of play, at times cryptic and incomprehensible and very demanding on the audience. But it's also witty and constantly stimulating. As I say, I was astonished.

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Arts

Cellist Ofra Harnoy set to appear in benefit

music

By RICK KARDONNE

Cellist Ofra Harnoy, soprano Rosemarie Landry, and the guitar-harpsichord duo of Norbert Kraft and Bonnie Silver will perform for a tea and "musical jam" at the Four Seasons Hotel, at 4 p.m., April 12 in a benefit for the Canadian Music Competitions.

Since entering the international music scene at the age of 16, Israel-born, Toronto-raised Harnoy has established a well-deserved reputation for her virtuoso technique and often emotional interpretations.

Rosemarie Landry world-premiered L'Arch, in Geneva in April 1984, a work for soprano and orchestra by Michel Tabachnik. She has also performed with L'Orchestre de Radio-France, the Singapore Symphony, Holland's Hilversum Philharmonic and was highly praised for her performances with the Torino Radio Orchestra in Italy.

One of Canada's most exciting chamber music duos, Kraft and Silver have delighted audiences here, in Europe and the U.S. since 1978.

Fandango, their latest recording, was released last season to excellent reviews, and its popularity is evident by the frequency with which its selections are featured on national radio in Canada as well as abroad. Norbert Kraft recently won the top prize at the Segovia International Guitar Competition in Spain.

The beneficiary of this program, the Canadian Music Competitions, whose guiding force is Mildred Spergel Kenton, is Canada's leading concert for the exposure of Canadian music talent.

Past winners have included pianist Yuval Fichman as well as Harnoy, Kraft, Landry and Silver.

For further information regarding this event, call Mildred Kenton at 481-7878.

* * *

John Weinzweig, the Dean of Canadian Composers, will deliver a lecture on his life in music at the Royal Conservatory at 4 p.m., April 9. Weinzweig, now in his 70s, has several Jewish-theme works to his credit, including the first piece ever commissioned by the Canadian Jewish Congress. He has been the inspiration for many of today's Canadian composers. Further info: 978-3771.

* * *

As comedian Meyer Zaremba, scheduled to open the annual Mizrachi of Canada concert at Minkler Auditorium, could not appear due to the sudden death of his father, the feature act, Israeli singer Gadi Elon, was called to present a full length show at the last minute.

He met the challenge with flying colors. Gadi Elon, while a seasoned professional, maintains a youthful enthusiasm and sincere desire to please his audience.

True, most of Elon's selections are tried and true favorites, be they contemporary Israeli folk, Yiddish or Sephardi. But these favorites remain great songs for any time.

Elon imparts to these songs their original dynamism and charm. Thus, the audience constantly responded with eagerness and delight. His between-songs patter, while brief, was humorous yet tasteful.

Adding to the flavor of the evening was his accompanist Herzl Bodinger, whose accordion provided a soulfully sweet atmosphere.

Anne Trister becomes irrelevant and boring

By SHELDON KIRSHNER

TORONTO —

Anne Trister is like a painting that never quite dries.

Lea Pool's film, which is set in Israel, Switzerland and Montreal, is well-conceived but ruinously flawed.

Existing in something of a vacuum, it eventually peters into irrelevance and boredom.

Anne (Albane Guilhe), a young French art student from Switzerland, is mourning the death of her father, with whom she had a close relationship. Minutes into the film, the camera pans on a solemn funeral procession in the Israeli desert led by a bearded rabbi clad in black. Anne is part of it. Cut to Switzerland, where Anne announces to her boyfriend that she is going to Montreal.

In the next frame, Anne converses with one of her father's old friends, Simon Levy (Nuvit Ozdogru), a European immigrant who runs a bistro specializing in Jewish food. Simon reminisces about her father, a talented, multilingual man who never fulfilled his promise. Anne listens carefully, for her father seems to have exerted a formidable influence on her.

Simon, sensing that Anne is in need of direction, rents a dilapidated studio for her. She throws herself into her work, creating an enormous Pointillist cum-surrealistic painting on the stark walls.

By now she has met Alix (Louise Marleau), a child psychologist who is having problems with her boyfriend — a mercurial Italian woodworker — and with Sarah, a 10-year-old patient who is not responding to treatment.

Anne wants more than a platonic friendship from Alix, but Alix is clearly intimidated by her lesbian advances.

When all is said and done, *Anne Trister,* **now playing at the Carlton, falters. The characters remain painfully undeveloped, papier mache figures who blow aimlessly in the wind. Anne's father, whose life should have been examined, remains distant and unreal. Simon Levy is a caricature, his Yiddish nothing but gibberish. Sarah has no place in the film, contributing nothing whatsoever to its continuity.**

Louise Marleau, a beautiful and sensitive actress, is wasted on a script that goes nowhere. Albane Guilhe, boyishly attractive, flits in and out of scenes like a sleepwalker.

Like the performer who portrays her, *Anne Trister* loses its way early on in the proceedings and never recovers from the shock.

Shul youngsters to present musical

TORONTO —

Shaarei Shomayim Congregation's cast of 30 youngsters is "ready and eager" to provide some last minute pre-Pesach entertainment, in the form of Barnardo's Children, April 8 and 9 at 8 p.m., and moetzi Shabbat at 9.30 p.m.

So says the musical's lead, **Danny Scherer,** 19, the synagogue's youth director.

Scherer portrays Abelhart, the deceased father of the orphaned Jewish Branighan children, who returns to earth in the guise of a photographer to guide their troubled move to Canada from England, some 80 years ago.

Josh Sable, 14, and **Steven Friedman,** 9, play his young sons Nathan and Halfaloaf; **Shonna Petrook,** 11, and **Sari Scherer,** 6, portray daughters Polly and Treacle. **Lisa Bleviss,** 11, is their antagonist, the formidable headmistress Miss Gray, who wants to separate the children and send them on separate ways.

The musical adventure was written and directed by **Gregory Heyn.** From 1880 to 1920, some 80,000 orphans from Britain immigrated to Canada.

Tickets, available at the door, are $5 for adults, $3 for students. For reservations, phone 789-3213.

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BROKEN SILENCE is a 1-day "don't miss" theatre event. It is a lyrical adaptation of **Andre Stein**'s haunting book about one man's search for hope and understanding. Directed by **Elizabeth Szathmary** & timed as a beautiful Yom Ha Shoah memorial; see it 8 p.m., Mon., April 27 at **OISE Auditorium, 252 Bloor W.** Info & rsvnts: **967-3548.**

* * * * *

Reva Stern and all at **Leah Posluns Theatre** wish **CJN** readers a happy, healthy Passover. They want to thank you for your ongoing support, and for letting them know how much you enjoy their productions. Watch out for their next show, the hit musical **APPLAUSE,** opening May 7th. **Leah Posluns Theatre, 4588 Bathurst Street, 630-6752.**

* * * * *

Harry Fenton, Adolph Toman & all at the **Limelight** send you Pesach greeting & thank you for your continuing enthusiastic support. Their successful production of the popular show **THE MUSIC MAN** continues Mon.-Sat. evngs, and for the wee ones, there's **ROBIN HOOD** on Sat. & Sun. **Limelight Dinner Theatre, 2026 Yonge Street, 482-5200.**

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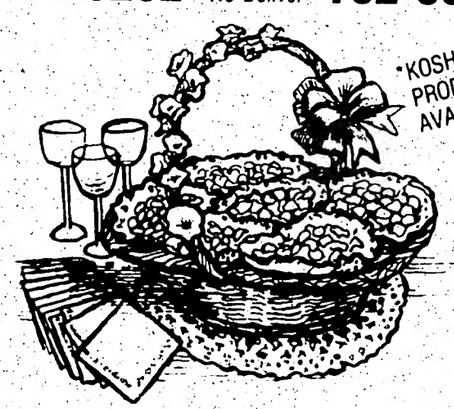

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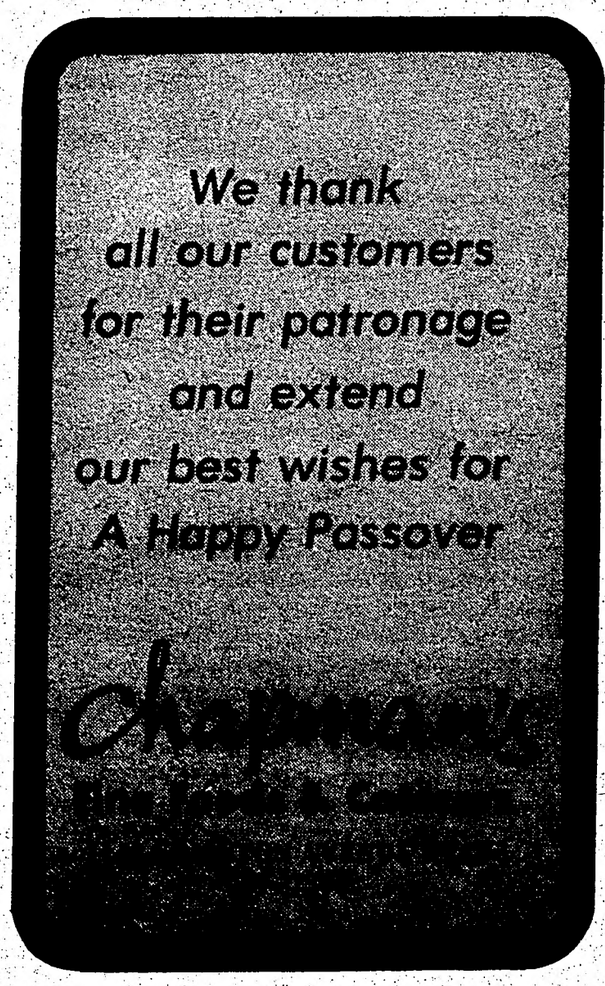

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Gallery Gatherings

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Art Gallery of Ontario: *Joyce Wieland*, A retrospective of the artist's work from the late 1950s to the present; *Gaugin and His Circle in Brittany — The Prints of the Pont Aven School*, 85 works including lithographs, etchings and woodcuts to May 10; *The Norcen Gift: 20th Century Canadian Art*, A selection of works donated to the AGO by Norcen Energy Resources Ltd. to April 19; 317 Dundas St. W., 977-0414.

Aviva Art Show: 35th annual art show and auction of contemporary Canadian art opens April 8. Simpson's Arcadian Court (Queen St.), 783-8381 or 926-0300.

Bau-Xi Gallery: Work by Mieke Bevelander to April 18; Work by Joe Plaskett, opens April 21. 340 Dundas St. W., 977-0600.

Bonnie Kagan Gallery: Abstract acrylic on canvas by Donna Wise to April 30. 80 Spadina Ave., suite 304. 364-6181.

Del Bello Gallery: Recent paintings by C.C. Yun to April 11. 363 Queen St. W., 593-0884.

Eskimo Art Gallery: Recent sculpture by Nuna Parr opens April 29. 80 Spadina Ave. suite 302., 368-3474.

Evelyn Aimis Fine Art: Work by Yolanda Van Dyck to April 23; Sculpture by Arnaldo Pomodoro, opens April 25. 14 Hazelton Ave., 961-0878.

First Impressions Gallery: Work by contemporary Spanish artists to April 23. 334 Dundas W., 591-8461.

Galerie Dresdnere: Recent work by Eugenio Tellez to April 22. 12 Hazleton Ave., 923-4662.

Gallery 44: Photos by Steven Hanson to April 25. 183 Bathurst St. 363-5187.

Garnet Press: Work by Carmelo Arnoldin to April 25. 580 Richmond St. W., 366-5012.

George R. Gardiner Museum of Ceramic Art: *Canada Collects the Middle Ages*, Ceramics and other artifacts from medieval collections in Canada; Permanent collection includes Pre-Columbian pottery, English delftware, Continental and English porcelain and Italian majolica. 111 Queen's Park, 593-9300.

Harbourfront Art Gallery: *The Spirit of Nova Scotia: Traditional Decorative Folk Art*, More than 300 objects from collections in Canada and the U.S. to May 10; *Bridal Satin*, photos by Alison Rossiter to May 10. 235 Queen's Quay W., 869-8410.

Hollander York Gallery: Work by Claude Simard to April 13. 120 Scollard St., 923-9275.

Jane Corkin Gallery: Photos by Deborah Samuel to April 30. 179 John St., 979-1980.

John B. Aird Gallery: *Image '87*, Ontario Society of Artists 114th annual open juried exhibition, to May 2. Macdonald Block, 900 Bay St. at Wellesley., 965-4706.

Justina M. Barnicke Gallery: *Chroma Quebec*, A juried exhibition of contemporary Quebec artists to April 30. Hart House, University of Toronto, 978-2453.

Koffler Gallery: *Return to Life — The Holocaust Survivors: From Liberation to Rehabilitation*, Photographs to May 1. 4588 Bathurst St. 636-1880.

Leo Kamen Gallery: Works by Cristina Lazar, opens April 11. 80 Spadina Ave., 365-9515.

A retrospective of work by noted Canadian artist Joyce Wieland opens at the Art Gallery of Ontario on April 16 and continues to June 28.

Marianne Friedland Gallery Ltd.: Drawings by Hans Hoffman, to April 30. 122 Scollard St., 961-4900.

Market Gallery: *Face to Face with Toronto's History*, An exhibition of paintings, photographs and sculptures from the archives collection that examines the importance of portraiture as it relates to Toronto's history, to April 26. 95 Front St. E., 392-7604.

McMichael Canadian Collection: *The Vital Vision: Ruth Annagtuusi Tulurialik*, Work on display to May 17; *Raven's Work: Northwest Coast Indian Art*, to September 1988; *A.Y. Jackson's Drawings of the Ile d'Orleans*, opens April 26. In Kleinburg, 893-1121.

Mira Godard Gallery: New paintings by Takao Tanabe to April 22. 22 Hazleton Ave., 964-8197.

Oskar Asher Schmidt Museum: Jewish ceremonial art from the collection of John and Molly Pollock to May 1. Lipa Green Building, 4th floor, 4600 Bathurst St., 635-2883

The Pottery Shop, Raku by Ontario artists. 140 Yorkville Ave. 923-1803.

Royal Ontario Museum: *Eye of the Beholder: Objects for Personal Adornment*, 570 objects from amulets to miniature portraits, to Aug. 30; *Colorful Delights: Embroideries from Islamic Lands*, 19th-century garments and textile pieces, to August; *Buddhist and Hindu Stone Sculptures of South Asia*, 12 sculptures dating from the 2nd to the 10th century; *Sculpture from the South Asian Collection*, five recent acquisitions from the Far Eastern department; *Caravans and Clipper Ships*, drawn from Silk Roads, China Ships, examines ancient trade routes linking Asia and the West. 100 Queen's Park Cres., 586-5551/2/3.

Quan-Scheider Gallery: New works by Daniele Rochon. 112 Scollard St., 968-7822.

Setadel Studio: Work by Jiang Bibo, to April 18. 50 Lowther Ave., 977-5311.

Yaneff Gallery: Recent Arctic paintings by Robert Paananen, to April 30. 119 Isabella St., 924-6677.

York University Art Gallery: *Modern Spirit*, Glass from Finland, to May 3. Ross Bldg. room N-145, 4700 Keele St., 736-5169.

YYZ: Recent paintings by Allyson Clay, to April 25. 116 Spadina Ave., 367-0601.

Aviva art show opens at Simpsons

TORONTO —

The Aviva art show, sponsored by Aviva and B'Not Aviva Chapters of Toronto Hadassah-WIZO to support youth Aliyah and to promote Canadian art, has reached its 35th anniversary this year.

The annual show and auction opens Wednesday April 8 at 11 a.m. at Simpson's Arcadian Court on Queen St. (where it has been for the last 25 years), and continues to April 25.

On that date, a wine reception marking the anniversary will be followed by a silent auction at 7 p.m.

The show has come a long way from its beginnings in December 1952 when 32 works were put up for auction, including one by A. Y. Jackson which sold for $35, and another by Frederick Varley for $160. The auction lasted until 2 a.m., says publicity co-chairperson Luba Richardson.

Richardson describes the Aviva show as the "matriarch of Canadian art auctions, respected by artists, galleries and the community."

She says the Aviva show helped stimulate the "art explosion" seen today in Toronto from a rather limited presence in the city when the show first began.

"Our sale of hundreds of works reached both the young buyer and the sophisticated collector in the wide spectrum of the Toronto Community.

"In a letter to us last year, John Bentley Mays, Globe and Mail art critic, called the show a tradition and valuable annual contribution to the city's art scene."

The show combines established artists with new promising ones, Richardson says. In the past, the Aviva show has exhibited the work of such well known artists as Sorel Etrog and Gershon Iskowitz.

Each year, organizers award prizes for painting, sculpture and graphics at the opening of the show. Judges for this year are: Norman Hathaway, president, The Ontario College of Art; Andre Kripps, gallery coordinator, Harbour Front Gallery; and Marie Shaw-Rimmington, art consultant and former gallery director.

For more information or tickets, phone: (416) 783-8381 or (416) 926-0300.

Maurice Seigel

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Travel

Place where Yigal Allon served the soup

Kibbutz Ginosar offers beautiful base to see Kinneret

By
PAUL LUNGEN

GINOSAR —

The people at Kibbutz Ginosar like to tell a story. Years ago, when several French diplomats were visiting Israel, they, like other less prominent visitors to the kibbutz, were treated to a dinner in the chader ochel — the communal dining hall.

There they witnessed a a sight that astounded them. A few tables away, serving soup to the kibbutzniks, was a man who looked just like the important Israeli politician with whom they had been meeting in Jerusalem.

Their astonishment turned to incredulity when they were told that yes, it was Yigal Allon, Israel's deputy prime minister, serving dinner to the fishermen and farmers of Ginosar.

"Can you imagine de Gaulle serving us soup?" exclaimed one of the Frenchmen.

Rafael Lanzer smiles as he tells the story. One of Ginosar's more senior members, Lanzer says the incident illustrates one of the kibbutz's more important values: that no matter how important a person becomes, there's still equality in the jobs they do on the kibbutz.

That dedication to work, including what North Americans — and Frenchmen — might consider menial tasks, was instrumental in turning Ginosar into a verdant and productive collective.

Situated on the shores of Lake Kinneret — the Sea of Galilee — Ginosar's comfortable bungalows, large palm and eucalyptus trees and lawns bordered with shrubs and flowers, show it has come a long way from the tents and swampland its founders coped with 50 years ago.

Today, Ginosar is not only a comfortable place to live for its 350 members, but the kibbutz also boasts a guest house, Nof Ginosar, that offers a splendid view of Kinneret.

A 4-star facility with 170 rooms in a beautiful pastoral setting, Nof Ginosar presents a centrally-located base from which visitors can take in the sights around Kinneret.

From Ginosar, Tiberias, Capernaum and a host of Christian holy places are within easy traveling distance.

At Korazin, for instance, a little inland from Kinneret, is an ancient synagogue. Made of the black basalt stone found in the area, the synagogue stands in contrast to Capernaum, made of imported white limestone.

Hills make beautiful view

At Korazin, the story goes, the Jews refused to allow Jesus to preach, prompting a curse on the town recounted in the Gospel according to Luke.

Archeological digs in 1905, 1926 and 1968 unerarthed a wealth of carved friezes, cornices and capitals, as well as houses, streets and mikvehs attached to the synagogue. Korazin was apparently stuck by an earthquake in the 3rd century and never rebuilt.

North of Korazin is Almagor, founded as a border defence post in 1961 and now a moshav that relies on mixed farming. A memorial nearby commemorates seven members of Almagor killed by the Syrians in an ambush in the early 1960s.

Across Lake Kinneret on its eastern shore, sits Kibbutz Ein Gev, founded in 1937 under difficult conditions. At that time, the only approach to the kibbutz was by boat across the lake. Between 1948-67, life in Ein Gev was particularly difficult, as Syrian soldiers immediately to the north and east threatened the daily life of the members.

Today, with a buffer zone between it and Syria, Ein Gev is safe and prosperous. One of its best attractions is a fish restaurant on Kinneret's shore, as well as an annual Passover Music Festival.

From Ein Gev and Ginosar, the hills around Kinneret make for a beautiful view. South of Ginosar, on the west side of the lake, is Karnei Hittim — the Horns of Hittim (wheat) — where in 1187 the Crusaders were decisively defeated by Saladin.

Karnei Hittim got its name because, from a distance, the twin promonatories look like horns and the area was once used as a threshing area for grain.

Also visible from Ginosar is Safed, "a shining white city on a hill," to paraphrase U.S. President Ronald Reagan.

But you don't have to leave the kibbutz to see interesting sights. At a specially constructed, air-conditioned shed at water level, you can find "the boat."

Ein Gev fish restaurant

Dating back some 2,000 years, the boat was found in muddy water along the shoreline several years ago because of particularly low water levels. The boat, still submerged in water and cooled to prevent deterioration, has no metal nails but relies on wooden joints only.

Surprisingly, the boat does not look all that much different from contemporary wooden boats. Lanzer says speculation is that it was used to transport people and for fishing.

Nearby is a modern museum under construction that is dedicated to Allon, perhaps the kibbutz's most famous member.

Outside the perimeter of the kibbutz are the 1,200 acres of land farmed for cotton, grapefruit and bananas — the latter easily visible because of blue plastic wrappings used to keep the fruit free of insects.

There's also a chicken shed — what kibbutz would be complete without one — and 300 dairy cattle. But close at hand you can find a symbol of changing times. While agriculture was once the traditional backbone of the kibbutz economy, industry and tourism now earn more money. Ginosar relies for 60% of its income from industry.

The flagship of Ginosar products is an electronic medical instrument used to relieve pain and for muscle rehabilitation. Ninety percent of these sophisticated devices are exported, mostly to the U.S.

But to remind you of the kibbutz's origins, a walk through the lush, overgrown members' neighborhood turns up the communal dining hall, the children's house, the moadon (club) and neat bungalows equipped with air-conditioning, fridges, stoves and television sets.

"It only took some 40 years,' says Lanzer, "but we reached it."

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Part of developments shaping Israel

King David has a glorious legacy

Luxury hotel attracts visitors for beauty, and modern comforts

By
ROSE KLEINER

JERUSALEM —
Most great cities have at least one stately hostelry which symbolizes both elegance and national pride. But none come close to the city of Jerusalem and its famous King David Hotel.

Built less than 60 years ago, the King David was the first luxury hotel in the land of Israel. Throughout its existence it has been a part of the developments which have shaped the State of Israel.

The King David was founded by the wealthy Mosseri family of Cairo, and was registered in 1929. The shareholders' list read like a Who's Who of leading figures — Barons Felix and Alfred de Mansce of Alexandria, Justice Louis Brandeis and Felix Warburg of the U.S., and Barons Edmond and James Rothschild of Europe.

Originally a 6-storey, 200-bedroom establishment, the hotel was designed to reflect "the glorious period of King David." Motifs of the Near Eastern cultures were employed by the Swiss decorator. From the Hebrew legacy came the vine, pomegranate, Shield of David and the emblems of the 12 tribes.

When it opened in 1931 the King David had a staff composed mainly of foreigners. Arabs and Jews constituted a small minority. The directors of the company were predominantly Egyptian. The servants came from Egypt and Sudan. The management was Swiss, and the chefs were Italian. Supplies came from Egypt.

Gradually the hotel became the centre of British military and administrative rule in Palestine. It was to remain that way until the end of the Mandate.

Among the hotel's VIP guests were three deposed monarchs. They came to Jerusalem for asylum — Alphonso VIII of Spain in 1931, Emperor Haille Selassie of Ethiopia, in 1936, and George II of Greece, in 1942. The 1930s saw Winston Churchill and Lord Allenby.

Arab and Moslem dignitaries used to come regularly from Jordan, Iraq, Syria, Turkey and Saudi Arabia. The Empress Mother of Iran, and the Queen Mother of King Farouk of Egypt, spent summers at the King David.

This happened before 1948. After that year it was to take 30 years before an Arab guest would enter the hotel again.

The most dramatic moment in the history of the King David occurred on July 22, 1946, when its southwest wing was blown up by the Irgun. It was a time when a bitter conflict raged between Britain and the Jewish population. The death toll came to 91, and the hotel closed down. It was a British fortress until the end of the Mandate, on May 14, 1948.

Before that year was over the King David was to open again — this time as part of the reborn Jewish state. But austerity conditions of the early 1950s made it difficult for tourist facilities to survive.

This fact, however, did not deter Yekutiel Federman, of the Dan Hotel chain. With much foresight he began buying up the shares of the King David. By 1957 it became a subsidiary of Dan Hotels.

Federman was richly rewarded for the years of struggle. After the Six Day war, in 1967, Jerusalem became a major tourist centre again. Two extra floors were added to the hotel.

Since 1948 the hotel has hosted numerous artists, writers, and musicians of international fame. Three U.S. Presidents (Nixon, Ford and Carter), American astronauts, congressmen and senators were part of the guest list. Black Africa, during the 1960s and 1970s, was represented by no less than 16 presidents.

But no visit left as powerful an impression as the arrival of President Anwar Sadat on Nov. 19, 1977. All regular guests were relocated to other hotels, as 2,000 media persons descended on the city.

Suite 622 was linked by telephone and telex directly to Cairo. Sadat brought his own cook. But the kosher kitchen met the Moslem standards required.

A courteous guest, Sadat accepted graciously the hospitality shown to him. The honor of JNF trees planted in his name, in the Jerusalem Peace Forest, was received with equal appreciation.

Elaborate arrangements were also required when President Jimmy Carter visited the hotel. His 5-mile jogging routine at the YMCA, across the street, posed a special challenge for the security men.

Established as a part of Israel's history, the King David continues to attract visitors as a place of beauty and modern comforts. Its traditional interior decor is complemented by the magnificent views it offers of the old and new Jerusalem.

Within the hotel, tradition is blended with modernity. Guests have at their disposal a large swimming pool, tennis courts, sauna, massage and kosher summer barbecues on the Patio Grill.

Other amenities include a daily copy of the Jerusalem Post, and free in-house video movies. For business persons there are telex and secretarial services.

The King David is the only hotel in the country, where this writer found a Bible in the room. Appropriately for Israel, this was a Jewish Bible, according to Masoretic text — written both in Hebrew and in English.

Considered one of the five most prestigious hotels in the world, the King David is a member of The Leading Hotels In The World organization. During the high season (spring, High Holidays and Christmas) requests for reservations are more than double the number that can be accommodated. This is not surprising to anyone who has walked through the 4-acre grounds of this 20th-century Jerusalem landmark.

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3,600' 4 + 1 bdrm. Gourmet greenhouse kit. Huge master. Jacuzzi. Fam. rm., den. Fin. bsmt. w/o & much more. E. Goldstein 441-2888.

***1ST AD CEDARVALE CENTER HALL**
Fabulous homes 2 gardens Georgian with large principal rms. Mn fl library and completely finished lower level with french door walkout to garden. Call Bill Greisman 488-4488.

***BRIDLE PATH AREA — $1,100,000**
Treat yourself! Your own fitness centre! indoor pool, gym and sauna! Up to the minute convenience and decor. Superb 5 bdrm backs onto park. Jack Solomon 488-4488.

***BUNGALOW—BAYCREST — $249,000**
Picture pretty, 3 bdrms, eat-in white kit. fully fin. bsmt. with bath, cent air, truly move-in condition! Jack/Syma Solomon 488-4488.

***SANDRINGHAM RAVINE LOT 1¼ ACRES**
Excellent table land, pretty colonial house with inground pool. Room for tennis court. Beautifully treed. Too good to miss. Syma Solomon 488-4488.

***STUNNING * NEW * MANSION!**
$1,350,000. Distinguished 5800 sq. ft. traditional residence unfolding in prime York Mills/Bayview area. Impressive room sizes. Exceptionally fine floor plan. Luxurious finishings. Plans available. Elise Kalles 488-4488.

***VERY IMPORTANT ARCHITECTURE!**
$7,950,000. As modern as tomorrow! Supremely high quality construction. 30,000 sq. ft. offering every conceivable convenience & luxury. Stunning indoor pool. 2 acres in Bridle Path. Elise Kalles 441-2888.

***HEAVENLY COUNTRY ATMOSPHERE!**
$2,500,000. Heavily wooded ravine view from every principal room! Walk-outs from 3 levels to patios & balconies. Tennis court. Indoor pool. 5 bedrooms. Staff apt. Elise Kalles 488-4488.

***YORK MILLS/BAYVIEW — 1ST AD**
$825,000. Complete renovation & addition on superb 82x146' lot. Impressive room dimensions. 4 bedrooms & staff quarters. Elise Kalles 488-4488.

***NEW EXCLUSIVE! HILLHURST BLVD.**
$549,000 Totally re-built to the peak of perfection by present owner. Large marble foyer and dark stained parquet floors on three levels ad richness, comfort and luxury to this 4 bedroom home. Magnificient kitchen, family room & den, C/A/C. To view call Alyce Dlouha/Rachel Ilany 488-4488.

***1ST AD STRATHALLAN WOOD $679,000**
Unique "custom" built residence of unsurpassed quality. Large principal rooms, eat in kitchen, family room & den on main, 4 bedrooms, finished lower level. Maids apartment, sauna & many extras! To view call Rachel or Alyce Dlouha 488-4488.

***FIRST AD! LOWER VILLAGE $525,000**
4 Strathhearn Blvd! Charming T[illegible]or home in the heart of village facing park. The bright living [illegible] with cozy open fireplace leads through leaded doors to [illegible] panelled dining room & den, 4 bedrooms on second floor. To view call Rachel Ilany/Alyce Dlouha 488-4488.

SOLD

• THE SIGN OF SUCCESS •

2 CUSTOM HOMES FOR SALE
ON RODEO DR., THORNHILL
50'x120' lots, up to 3,900 sq. ft., 5 bd., 3 full washrms upstairs, oak stairs, ceramic tile in foyer & hallway, whirlpool bathtubs. Occupancy late summer '87. 881-6369, after 6 P.M.

Houses for Sale

Paul Slavens
REAL ESTATE CORPORATION

RESULTS RESULTS RESULTS
483-4337

WYNCHWOOD PK — $950,000
Distinguished 3 storey English Manor style residence. Built in 1912, 13+ rms. of generous proporations. Lrg. entrance hall, true country kitchen, wonderful fireplaces, rich wood panelling. Historical Home. Call Eleanor Stanton, 483-4337.

LYNDHURST/CASA LOMA — $869,000
Incredible 3 storey home on 76' x 131' corner lot. Gracious and grand. Needs some polish to restore former grandeur. Call Gary Mitchell, 483-4337.

TIMBERLANE — BUNGALOW
Immaculate 4 bdrm. home on ravine setting. Spectacular southern view. Excellent principle rms. for entertaining, w/o from lower level to landscaped yard. Offered at $895.000. Must be seen! Call Barbara Kaplan, 483-4337.

ALEXANDRA WOOD — $625,000
4 bdrm. Georgian Home. Centre hall plan, main flr. powder rm., eat-in kitchen with w/o, fireplace, central air conditioning, master ensuite, + finished lower level. Call Barbara Kaplan, 483-4337.

WELLS HILL/NINA — $598,000
Gracious 3 storey centre hall on a fabulous lot with 60' frontage. Attractive wood trim & leaded windows. 30' living rm. Fin. lower level. Dble. garage. Call Gary Mitchell, 483-4337.

UPPER VILLAGE TUDOR — $429,000
Updated home with skylights + bay windows. Main flr. fam. rm., w/o to deck & private garden. 4 bdrms. on 2nd flr. (master ens). Separate 5th bdrm. w/ensuite bathroom. Fin lower level. Call Marlene Federman, 483-4337.

AVENUE RD./EGLINTON — $369,000
Smashing Tudor with all the right touches: gumwood trim, leaded windows, "white" gourmet (eat-in) kitchen, central air, fin. lower level + private drive. Allenby School. Call Gayle Mitchell, 483-4337.

BROOKSHIRE CIRCLE — $398,000
Stunning decor! Family rm. + library, super kit. with w/o to deck. 4-5 bdrms. including exquisite master suite. Lower level rec. rm. w/wet bar. Call Eleanor Stanton, 483-4337.

GLEN CEDAR RD. — $349,000
Stunning Georgian Centre Hall Plan. Move in condition. 3 bdrm. 2 storey w/lrg. principle rms., eat-in kit., w/o to deck & lrg. garden, fireplace, 2 baths, + fin. lower level. Call Eleanor Stanton, 483-4337.

CHILTERN HILL RD. — $389,000
Exceptional 2 storey Tudor, 3-4 bdrms. (master ens). Super custom "white" kitchen w/brkfst rm., w/o to garden. Nanny's quarters/Play rm., fireplace, central air. Call Don Wagman, 483-4337.

ST. CLAIR/SPADINA — $345,000
A special 3 level, 2 storey condo. Eat-in kitchen, 2 balconies, terrific master suite, ground level fam. rm. with w/o to private terrace & garden. Call Eleanor Stanton, 483-4337.

BAYVIEW/STEELES — 1ST AD
Quiet cres. in choice location. Spacious foyer, circular staircase, main flr. family & laundry rms., 4 bdrms., 4 baths, + fin. lower level. Thousands of built-ins & extras! Call Gayle Mitchell, 483-4337.

BATHURST/ST. CLAIR — $299,000
3 bdrm. Townhouse w/2 baths, private patio. Upgraded finishings. June 30th possession. call Edith Weiss, 483-4337.

BAYVIEW/FOREST PK — 1ST AD
Just listed. $449,000. 5 bdrm. centre hall boasts separate living & dining rms. Main flr. den [illegible] rm. Professionally finished lower level. 100' frontage [illegible] gorgeous inground pool. Call Don Wagman, 483-4337.

SOLD

VIEWMOUNT LOT — $269,000
50 x 100' lot. All table land. [illegible] bungalow on property rented at $1,100. per month. For details call Harold Hillman, 483-4337.

SOLD

483-4337

LES LEVINE
REAL ESTATE CORPORATION
785-3000

BATHURST-EGLINTON LUXURY $339,000
Just move into this tastefully updated Cedarvale home. Marble f.p., master ens., all-white kit. Bruria Frances, 661-6108, 785-3000.

BATHURST-LAWRENCE
Big 3-b.r. bung., E. of Bathurst. Amazing huge fin. bsmt., 2 new bathrooms, open stone f.p.; backs onto park. $259,000. Call Dale Noble, 731-3877.

SHEPPARD COMMERCIAL
W. of Bathurst, extra-lge. bung. w. prof. fin. bsmt., lge. lot; rezoning to commercial in process. $329,000. Pauline Mack, 498-9882.

SKYMARK "ELEGANCE"
1,600 sq. ft. of opulent living. Marble entry, 4-car park, million-$ rec. centre; $299,000. Pauline Mack, 498-9882.

BAYVIEW-CUMMER — VENDOR SAYS SELL
Spacious 4-bdrm. 2-stry. home, mn.-flr. fam. rm., huge rec.-party rm., wet bar, 3 f.p., marble whirlpool, sauna, in-ground pool, dbl. gar. $369,000. Dale Noble, 785-3000, 731-3877.

Houses for Sale

SADIE MORANIS
LIMITED REALTOR
449-2020 487-4343

PERSONALIZED SERVICE — QUALITY HOMES

TRUMAN ROAD! NEW HOME TO BE BUILT!
$979,000. 4,700 sq. of custom built elegance! 5 bdrms, mqin fl. den & lib! 3 baths on 2nd fl! Master sitting rm. & frpl! 3 car garage! Terry Moranis 449-2020.

YONGE YORK MILLS BRAND NEW!
$795,500. The ultimate in design + quality. 4,100 built to buyer's personal specs. 3 full baths on 2nd. Sumptuous 180' garden. Heddy Blaug, Barbara Barker 449-2020.

RIDERWOOD DR.! BEST BUY/BAYVIEW!!
$769,000. Custom built 6 yrs. on lovely south lot! Main fl. fam. rm. & lib., 2 storey marble entry! Gorgeous lower level, oversized rms.! Terry Moranis 449-2020.

THE FABRIC OF WHICH DREAMS . . .
$699,000. All the ingredients, superb location, excellent sq. footage, fabulous condition, imported finishes, sun dappled w/o bsmt. Nanny qtrs. Sandi Kert 449-2020.

YORK MILLS QUIET CRES. ENT. 2 STOREY
$599,900. 4 bdrm. Main fl. family rm., 2 huge skylights, new kitchen, huge living & dining rms., fin. bsmt., maid's qtrs, magnificent cedar deck. Judy Horvath 449-2020.

BAYVIEW YORK MILLS REAL TREASURE
$579,900. Empty nester's haven! Unique spacious architect design kitchen & fam. rm. Addition, sep. d.r., 75x150 lot, 3 lge. bdrms. (whirlpool ens.) M. Young 449-2020.

MIDTOWN PROPERTIES

NOMAD-MISTY CRES. CUSTOM DESIGN
$869,000. Striking modern sunfilled 2 storey on pool sized lot. Soaring ceilings create a feeling of grandeur. Private master wing. Barbara Barker 449-2020.

BANBURY/LARKFIELD DREAM HOME
$729,000. New construction by SHOHREH. 5 bdrms., breakfast area. Includes Florida rm. w/o to private garden, 4,100 sq. ft. Eileen Church 449-2020.

1ST AD! BACKS ON TO PARK!
$489,000. Leslie York Mills. Finished basement, walkout to park. Grand foyer, circular stairs; bay window in gourmet kit. Heddy Blaug, Barbara Barker 449-2020.

BEST BUY IN ALLENBY — RENOVATED!
$359,000. Smashing 3 bdrms. 2 full baths. Custom white kit. Brkfst. rm. with walk-out to deck. Attractive wood trim & fireplace. Dorann Gottlieb 487-4343.

MOORE PARK — NEW LISTING
$335,000. A townhouse feel in this 3 bedroom charmer — east of Mt. Pleasant. Totally renovated detached, loads of sunshine throughout. Call Sally Moore 487-4343.

CRICKET CLUB AREA *BEST VALUE*
$319,000. Just reduced. Large traditional storey & ½. 4 spacious bedrooms, main fl. den. Bsmt. family rm., 2 fireplaces. Don't wait. Allan Consky 487-4343.

FIRST AD — CAPE COD DOLL'S HOUSE
$293,900. Mount Pleasant-Eglinton. Lovely garden on quiet street, 3 bdrms., updated country kit., private dr. Needs Laura Ashley prints. Helen Vecchiola 487-4343.

BAYVIEW/EGLINTON . . . NEW LIST . . .
$269,000. Superb 3 bdrm. detached — very large principal rms. & bright eat-in kit. Finished rec rm & 2 pc. Deep south facing gdn. Hurry! Sandra Goodwin 487-4343.

Canada Trust Realtor

BATHURST/EGLINTON
New 4 bdrm., ensuite, living/dining rm., view of garden, eat-in kit., w/o den, powder rm., 50 x 146' lot. Upper Forest Hill exclusive, conv. to bus, shops, schools. S. Banack 783-3333.

BATHURST/EGLINTON — CEDARVALE
Prime location, tudor style, charming home, 3 bdrm., 2 storey, 3 pce. ensuite. Walk to synagogue and shops. D. Abraham 783-3333.

UPPER FOREST HILL
$339,500 Stone brick 2 storey, 3 bdrm., breakfast/sun rm., nat. wood trim, open fire pl., att. gar., pri. garden, conv. subway, shops, schools. Sept. poss. Exclusive with S. Banack 783-3333.

GLENCAIRN-BATHURST
Just listed, 1½ storey, 3 bdrm., with private drive, 50 x 135' lot, walk to shops, synagogue, schools. $295,000 D. Abraham 783-3333.

BATHURST / LAWRENCE
3 bdrm. bung., lot 41 x 106', att. gar., 2 baths, fin. basement, sliding glass doors to garden, CAC, conv. to bus, shops, schools. Excellent value. S. Banack 783-3333.

CHOICE OF CONDOS
Glencairn Subway 360 Ridelle, 2 bdrm., corner, fab. view, indoor pool, sauna, walk to synagogue $149,000.
Bathurst/Finch 2 bdrm., lux. bldg., view, shabat elev. $169,000.
Yonge/Finch 2 bdrm., lux. bldg. $253,000 D. Abraham 783-3333.

The Canada Trust Company

Real Estate

Houses for Sale

Houses for Sale

Houses for Sale

ALAN NEWTON

BAYVIEW-16TH AVENUE NORTH!! $559,900
New exclusive! Wycliffe built! 4,200 sq. ft., 75-foot frontage, extras galore, below builders price! Al Sidofsky 736-1100.

BATHURST SOUTH OF STEELES $325,000
57x132 lot, 3 bdrm sidesplit, large main floor family rm, finished bsmt, possible in-law apt, kosher! Allen Bargman 736-1100.

2900 SQ. FT. IN THORNHILL
$324,900. 4 bdrm 27' master bdrm with fantastic ensuite, circular staircase, 21' family rm + firepl. Irene Bushev 736-1100.

BATHURST-STEELES — BACKS ONTO PARK!
$319,900. Delightfully decorated in gray & white, large family rm, huge master bdrm. Leah Gorlicky 736-1100.

HUNTERS POINT — RICHMOND HILL
$295,000 1st Ad! Beautifully decorated & upgraded! 4 bdrms, 3 baths, pie shaped lot, partially finished bsmt. Leah Gorlicky 736-1100.

BAYVIEW-HIGHWAY #7 $289,900
Brand new! 4 bdrm, main floor family rm, 19' master bdrm + reading rm, ceramic tiles, August poss. Wendy Teperman 736-1100.

BATHURST-STEELES — NUMEROUS UPGRADES
$289,900. Delightfully upgraded 4 + 1 bdrms, tandem fireplace in living-family rms, finished bsmt. Fran Sharvit 736-1100.

BATHURST-CENTER "ROSEDALE NORTH"
$268,900, 1st Ad! Magnificently upgraded 4 bdrm, custom fireplace in family rm, his & her dressing areas in master bdrm. Al Sidofsky 736-1100.

BAYVIEW-WILLOWBROOK $234,900
Just listed! 3 bdrm, master with full ensuite, Hollywood kitchen, finished bsmt, extras galore! Ron Goldkind 736-1100.

SPRING FARM — BATHURST-STEELES
$224,900. Brick 3 bdrm, main floor family rm + fireplace, 3 baths, deep lot, move in condition, 1,900 sq. ft! Al Sidofsky 736-1100.

YONGE-SHEPPARD "NEW CONDO"
$216,900. 2 bdrm, 2 baths, 1,350 sq. ft. 1st ad! Madison Place. Irene Bushev 736-1100.

BATHURST-STEELES "JUST LISTED"
$199,900. Delightful to live in! SOLD ...n, master bdrm includes ensuite, completely finished b..., value! Reta Blevis 736-1100.

BATHURST-CENTER "WHITE KITCHEN"
$187,000. Fully detached 2 storey, 3 bdrms, 3 baths, finished bsmt, new condition! June Gordon 736-1100.

BATHURST-CENTRE "NEW EXCLUSIVE"
$179,900. Just listed! 3 bdrm, family size kitchen, large master bdrm. Rebecca Moscoe 736-1100. SOLD

YONGE-STEELES "CONDO"
$159,900. 1st ad! 205 Hilda! 2 bdrms, 2 baths, eat-in kitchen, balcony, appliances, central air. Irene Bushev 736-1100.

ALAN NEWTON REAL ESTATE LTD. REALTOR

MARTIN ATKINS LTD
REAL ESTATE BROKER

***7322 BAYVIEW AVENUE $749,000**
Magnificent 5,000 sq. ft. custom built home on over a 1/2 acre of ravine and parkland. Tremendous potential. Leon Soberano 960-1041.

***BAYVIEW GLEN $499,000**
Stunning 120'x1,500' lot near $1,500,000 homes. Leon Soberano 960-1041.

***35 ROCKLAND — $374,900**
Luxurious 4 bdrm backsplit. Huge family room, finished rec room, wet bar, new kitchen. Over $60,000 of improvements! Leon Soberano 960-1041.

Village Real Estate Ltd. Realtor
485-2299
731-0090

***BATHURST & CLARK**
2 storey - 3 bdrm. Detached. Decorator's own home. 2 baths + powder room. Steps to TTC, shopping, synagogue. Thousands in upgrades. Jacques Vogler 485-2299.

***VICTORIAN DUPLEX**
$249,000 Excelent downtown location, 3 storey 1 bdrm lower. 2 bdrm upper. High ceilings. Bright! Allan Spivak 485-2299.

ALAN UNGERMAN REALTY LIMITED REALTOR
731-7111

BATHURST & STEELES — JUST LISTED!
Gorgeous 4 bdrm., mn. flr. laundry & fam., fin. bsmnt., dble. gar., appls., extras. Ted Waxman, 731-7111.

BATHURST-STEELES — MOVE IN 1988!
Exceptional 4 bdrm., mn. flr. fam. & laundry, fin. bsmnt., loaded with goodies! Quiet cres. $259,900. Robin Korman.

BATHURST-STEELES — SPACIOUS!
Move-in cond.! 4 bdrms., Hollywood kitch., fam. rm., dble. gar., 5 appls., $269,900. Bella Beer, 731-7111.

BATHURST & CENTRE — JUST LISTED!
Fabulous 3 bdrm., 6 mos. old on quiet street. Appls., many extras. Won't last! Ted Waxman, 731-7111.

SPRING FARM — "DESIGN SAVVY"
Luxurious, fabulous & spacious 3 bdrm., huge kitch. & fam. rm., super location. $$$ in extras. Becky/Gerry Wener, 731-7111.

BATHURST-CHABAD GATE — 4 BDRMS.
2,000 sq. ft., mn. flr. fam. rm. with firepl., fin. bsmnt., dble gar., near all amenities. $239,900. Paula Bernstein/Bella Beer, 731-7111.

BATHURST & CENTRE — BEGINNER WINNER!
3 bdrm., quiet cul-de-sac, oversized lot, sep. nanny's qtrs. + rec. rm., $189,900. Evelyn Pollock, 731-7111.

ROSEDALE NORTH — JUST LISTED!
Fabulous 3 bdrm., premium lot, mn. flr. fam. rm. & den, Homes & Gardens decor. Extras galore! Ted Waxman, 731-7111.

BATHURST-WILSON — JUST LISTED!
Super 3 bdrm., bung., updated kitch. & bath, huge fully fenced yard, gar., new furnace & CAC. Robert Samery, 731-7111.

BATHURST-DREWRY — SIDESPLIT!
Spacious 3+2 bdrm. on premium lot. Loads of extras. Appls., close to all conveniences. Value! Andy Reti, 731-7111.

BATHURST S. OF LAWRENCE — "SPECTACULAR"
Walk to Shul. Upgraded 2 storey, 3 bdrm., magnificent white kitch., in-law bsmnt. apt., won't last! Evelyn Pollock, 731-7111.

BATHURST & 7 — A TASTE OF SUCCESS!
Modern 4,200+ sq. ft., 5 bdrm. on oversized landscaped lot. Mn. flr. fam. rm., den, laundry, fin. lower level, extras! Marilyn Ray, 731-7111.

BATHURST-STEELES — SPACIOUS BEGINNING
3 bdrm., fin. bsmnt., wonderful location, ceramics, mn. flr. laundry, beautifully landscaped! Becky Wener, 731-7111 Bev Ross

Forest Hill REAL ESTATE INC·REALTOR 488·2875

***LOWER VILLAGE $995,000**
Fabulous renovation! Sun filled rooms. Solarium. Library, 5 bedrooms, jacuzzi, sauna, C.A.C. Sec. System. Central vac +++. Celine Joel 488-2875.

***LOWER VILLAGE NEW OFFERING!**
$985,000. Traditional panelled home. 5 bdrms. Beamed ceiling. Library. Gourmet Hanover kit. Lge principal rooms. Fireplaces. Room to entertainn and family comfort Gloria Cole 488-2875.

***LOWER VILLAGE GEORGIAN DELIGHT!**
Traditional centre hall 5 bdrms, large library, eat-in kit. Central air. Dble garage. Deep pool-sized garden. Eleanor Wagman 488-2875.

***LUXURY BAYVIEW BUNGALOW**
$795,000 Spacious principal rooms. Panelled den with fireplace. 4 family bdrms. Sep. help's qtrs. Rec room, billiard room, w/bar. Pool, sauna, dble garage. 100' lot. David Wagman 488-2875.

***1ST AD! ALEXANDRAWOOD AREA**
Spacious sidesplit. Huge panelled den. Exceptional lot. Won't last! Jeffrey Wagman 488-2875.

***COURTLEIGH ...D. $469,000**
3 bdrm bungalow. Family roo... skylights, European kit. Pool. Well treed lot. Gloria Cole 488-2875. SOLD

***QUIET CRES... — $389,000**
Bathurst & Finch. 2 storey ho... Den and family room. 4 + bdrms. Fin. lower level. Eleanor Wagman 488-2875. SOLD

***CRICKET C... $294,000**
Charming bungalow! South... Large rooms. Custom kit. Fin. bsmt. Cedar deck. Brenda Posluns 488-2875. SOLD

***LUXURY CO-OP FOREST HILL**
Stunning 1 bdrm + den. Hardwood floors throughout. Many extras. $164,900 Judy Silverberg 488-2875.

***FOREST HILL RENTAL $1,825/MO.**
Just reduced! Prime location. Upper duplex. 3 bdrms. 2 baths. 2 car pkg. Judy Silverberg 488-2875.

"SERVICE IS OUR SPECIALTY"

MISTER REAL ESTATE

BUY NOW — MOVE '88 — "PROMENADE"
Bathurst-Clark, spacious 2 bdrm, 2 baths, 7th floor, balcony, solarium, extra locker, 2 parking. M. ROSE 223-5100.

EXCLUSIVE YONGE & SHEPPARD "PAVILLION"
Upgraded "lotus" model, 1,414 sq. ft., high floor, sunny west exp. marble foyer, extra large solarium. M. ROSE 223-5100.

BATHURST & STEELES — JUST LISTED!
3 bdrm bungalow with finished income basement, air, brdlm over hardwood, dble garage, triple driveway. CHAIM TALPALAR 224-2800.

BATHURST & CLARK "COULTER'S MILL"
2,573 to 3,175 sq. ft., 4 models, all with 4 large bdrms, master + step up oval tub, circular staircase, pedestal sinks, dble garage, decor brass package, oversized kitchen with walk-out, main fl. family room & dens, choice of quality finishings. At New Westminster & Clark. To view model call MARLON GREEN 224-2800 or SITE: 669-2404.

BATHURST & STEELES — OVERSIZED LOT
Det. 3 bdrm, 36' master bdrm + fireplace & ensuite, main fl. family room, priced to sell' DAVID COHEN 224-2800.

BLUE FOREST — CUSTOM FEATURED 3+1 BDRM
Huge sidesplit, thoroughly upgraded amenities, private lot, $349,900. Aug. poss. HEATHER SHERMAN 223-5100.

DON MILLS & STEELES — $254,900
4 bdrm, 2 storey, prof. finished lower level, huge lot, demand area. HEATHER SHERMAN 223-5100.

YONGE & STEELES — CUSTOM BUILD MANSION!
72' x 150' lot, 5,500 sq. ft., triple garage, loaded, loaded, loaded!! Marble, jacuzzi, skylights — the works! $724,900. Or Builder willl sell lot $338,900. HEATHER SOLOMON 223-5100.

COUNTRY LIVING IN THE CITY!
York Mills Place — charming 3 bdrm, condo in prestigious bldg, 10th floor, west exp., pool, balcony, 5 appsl. M. ROSE 223-5100.

BATHURST & STEELES TOWNHOUSE
Asking $159,200 for this 3 bdrm, eat-in kit., finished bsmnt, fireplace, quiet location. STU FARB 224-2800.

BRUCE SMITH REALTY LTD.
REAL ESTATE BROKER

"CEDARVALE"
• EXCEPTIONAL CUSTOM HOME
$649K. Spacious 2 storey, 4 bdrm. on prime street. Superb flow for entertaining. Features gourmet kitchen with centre island bar with 7 appls. + sep. breakfast room. Enormous familyrm. with 18 ft. beamed ceilings, floor to ceiling windows, carousel fireplace + adjoining lounge area. Lower level familyrm.; recrm. + maid's quarters, 4 baths includes master ensuite + main fl. powder rm. CAC, triple driveway, double garage. $ thousands in upgrades. Bruce Smith.

RARE CHANCE
LOWER VILLAGE — $399K
Spacious 2 storey 3 bdrm. on 200 ft. deep lot, large principal rooms with fireplace and natural oak floors and trim, modern kitchen with breakfast nook & w/o to deck, 2 pc. ensuite + 4 pc. bath, bsmt. recrm with fireplace. Bruce Smith.

ST. ... :-OAKWOOD
Updated 4 bedroom-$. SOLD ... Esther Unruh 782-7979.

"For The Bare Facts"
480-BEAR

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

JUST LISTED — BATHURST-FINCH
Brick, det. bung., 3 bd., 3 bths., good-sized liv/din., fin. rec. rm., firepl., gar. & more. Quiet court, pie-shaped lot. Don't miss!

WILMINGTON-BLUE FOREST AREA
Lg. 3 bd., split level, L-shaped liv./din., up to date kitch., 3 bths., w/o to deck, fin. lower lev., ravine lot, move-in cond.

BATHURST-MAJOR MACKENZIE — HOT!!!
3,200 sq. ft., 4 bd., 2 storey, 3 bths., lg. kitch., mn. flr. fam., open firepl., deh, laundry rm., dble. gar. Don't miss!

BATHURST-SHEPPARD — 83' FRONTAGE
Custom built bung., 3 lg. bdrms. + den, huge liv. & din., Hollywood kitch., 3 bths., fin. bsmnt., dble. gar. Appls. & many extras.

A. & D. SEIDMAN 633-7373

REAL ESTATE

Houses for Sale

HERSH 633-7777
Rose Hersh Limited, Realtor

***CONDO! HEMISPHERES II**
LARGEST CORNER UNIT!
Prestige building. Luxurious 2 bdrm + den and solarium. Huge kit. with w/ in pantry. Laundry room, 2 parking spaces. 2-4 pc washrooms. Appliances. Unbeatable value! Ruth Trachter.

***CHARLTON BLVD.**
BATHURST-DREWRY-YONGE
Luxurious 4 bdrm, 2 storey, double garage. Approx. 3,000 sq. ft. of upgraded living area. 4 washrooms. Central air. Appliances. Huge family room with fireplace. Large rec rm with wet bar. Interlock driveway. Corey front porch. Convenient to Yonge subway or Bathurst bus. Ruth Trachter.

***BROOKSHIRE CIRCLE**
GREENLANE-LESLIE
Choice location! Impressive 4 bdrm 2 storey. 4 washrooms. Huge en suite. Professionally fin bsmt with 2 bdrms. Central air and vac. Burglar alarm, double garage. Expensive extras. Ruth Trachter.

***FAMILY DELIGHT!! 1ST AD!**
BATHURST-ROCKFORD
Impressive sidesplit. 4 bdrms on one level. 3 pc en suite. Super family room with stone fireplace and w/o. Large kitchen with w/o to covered patio. Fin bsmt. Dble garage. Goldie Kay 635-6677.

***BATHURST & WILSON**
Spotless 2 bdrm bungalow. Sep. entrance to bsmt apt. Large lot. Attached garage. Ruth Silver 633-9788.

***81 SWINTON CRESCENT — OPEN HOUSE SUN. 2-4 P.M.**
Between Bathurst & Dufferin. North of Steeles. Best buy in area! Spotless 3 bdrm 2 storey. Prof fin bsmt. Central air. Owner's have bought. Millie Jacobs.

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BATHURST-WILSON — TRIPLEX
2-3 bdrm., apts., 1-2 bdrm. apt., master ensuites, balconies, vacant poss. Joe Salomon, 226-9770.

YONGE-STEELES
Lg. 2 storey, semi, ensuite, bright eat-in kitch., fin. bsmnt., steps to everything. Joe Salomon, 226-9770.

BATHURST-STEELES NORTH
4 bdrm., 3 bths., fam. rm., 2 firepl., skylight, C-A, mint condition. Shelly Halpern, 226-9770.

BAYVIEW VILLAGE — BUNGALOW
3 bdrm., 3 bths., in-law apt., pool-sized, walk to bus. Shelly Halpern, 226-9770.

RYBAK 787-1712
REAL ESTATE LTD REALTOR

BATHURST-GLENCAIRN-LAWRENCE 67'x150' LOT
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***BATHURST-LAWRENCE 4-5 BDRMS**
Beautiful & spacious 2 storey + finished rec room. Main floor powder & family room with open fireplace and walkout to garden. Fabulous new 30' kitchen. Huge master - 4 pc en suite. Newly renovated. Must be seen! Nina Mason 787-1712/782-2635.

***BATHURST-WILSON**
Lovely brick bungalow. Fin bsmt. Call Charlie Rotem-787-1712/665-0715.

OUT OF TOWN PROPERTIES

Tamarac - Woodlands - By Owner
Club Membership - 3Bdr - 3Bth - Golf Course Lot
Pool - Many Extras - Custom Built - $225,000
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LARGE VILLA IN YEMIN MOSHE $1,250,000
Information re this and other exclusive property in Jerusalem **MONTEFIORE CONSULTANTS (416) 781-8745** or in Jerusalem 222-071 or 240-680.

The Canadian Jewish news

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DEADLINE: Wednesday, 4 p.m.
1 Week Preceding Issue Date
(for copy and payment)

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The policy of The Canadian Jewish News is to request payment in advance for all ads.

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Call **483-9978** *before* **Wednesday** at **4 p.m.**, week preceding issue date.

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1 bedroom or more, air. For July. For visiting retired couple. 975-5946 Days, 631-0626 Evenings.

Young Jewish couple looking for 1 bedroom apartment in Bathurst/Eglinton area. Phone evenings, 766-3542 Norm or Michelle.

ANNOUNCEMENTS

Research Project on missionary and cult activity in Toronto. Do you know anyone who has been involved with any groups. All replies strictly confidential. Call Rayzel 736-5178.

ANNOUNCEMENTS

Notice to Song writers! Jewish music competition. Jewish Students Federation wants your music. Songs can be Hebrew or English with Jewish themes. For the purpose of a album of contemporary music. If interested please submit a tape & lyrics to J.S.F., 4700 Keele St., Downsview, Ontario M3J 1P3. Call Rayzel or David Buzaglo at 736-5178.

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Bath-Steeles - 2 bd. $1,450
Yonge-Shepp - 2 bd. $1,400
Yonge-Finch - 1 bd. $1,095
Noel Seth, 630-1999

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- **Hemispheres I - 2 bd.**
- **115 Antibes - 2 bd.**
- **Hermispheres II - 2 bd.**
- **7601 Bathurst - 2 bd.**
- **7420 Bathurst - 2 bd.**

YONGE-FINCH-SHEPP
- **131 Beecroft - 2 bd. P.H.**
- **Pavilion - 2 bd. S. View**
- **Skyview - 2 bd. low flr.**
- **Madison - 2 bd. W. View**

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ANTIBES DR.
TORRESDALE
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GEORGE BARON

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Santee Realty Inc.

Condo for sale Promenade Phase I, 2 bedrooms, 2 full bathrooms, closets, 1,100 sq. ft. Ready to move in 1st of July. Good price. Must sell. Phone 665-4278 after 5:00 p.m.

Bathurst-Antibes Condo, large 2 Bedroom 2 full baths, wrap around balcony, eat-in kitchen, 4th Floor, many extras. 663-1015. No shabbos calls please.

80 Antibes Drive, approx. 1,350 sq. ft., luxury corner, large 2 bedrooms, den. Private. 663-8823, days 360-8600 Mrs. Davis.

ALAN UNGERMAN

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- **Promenade.** 2 bd., 2 bths., $169,900. Bella Beer, 731-7111.
- **Promenade.** 2 bd., 2 bths., approx. 1,300 sq. ft. $174,900. Ted Waxman, 731-7111.
- **Conservatory.** 1,400 sq. ft., 2 bd., 2 bths., Oct. poss. Ted Waxman, 731-7111.
- **Yonge-Steeles.** 2 & 3 bd. apts. on Hilda. Andy Reti, 731-7111.

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Promenade Towers - Sale/rent. 1,300 sq. ft. 2 bedroom, 2 baths, solarium. Poss. July 1/87.

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Balfour Beach, Lake Simcoe - 5 bedrooms, cedar deck, tennis courts, marina & children's daycamp. 443-1055, 475-7666.

Belle Ewart - lovely 4 bedroom cottage, beautiful grounds. 633-3151.

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Mothers summer helpers from Quebec. Also full time domestics from Great Britain & Japan. Live-in only. Exchange Program 889-8633.

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Children's Shoe Store looking for sales persons. Bathurst/Lawrence. Call 789-1516.

Full time, experienced sales lady required by ladies boutique store. Carries only ladies' better dresses & sports wear. 633-6482, 10.00 a.m. - 6.00 p.m., after 7.00 p.m. 225-7676.

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allan BROWN

DETACHED LINK — $219,000
Thornhill by Bayview, exec. 2-stry., 3 bdrms., top quality thruout, gar.; call Ed Nelson, 224-0801.

* * *

NORTH HWY 7 — UNIONVILLE
Almost new, 4-bdrm. exec. homes w/den & fam. rm., greenhouse kit., open spiral staircase; over 3,000 sq. ft. Rosemary Lappin, 224-0801.

* * *

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Builder's orig. home on private cul-de-sac. 4 bdrms., 4 baths, 2 f.p., prof. fin. bsmt., many quality extras & upgrades. Asking $395,000. Alex Levin, 224-0801.

* * *

BAYVIEW-HWY. 7
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* * *

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* * *

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REALTOR

OBITUARIES

Abel, Celia on March 24, 1987, late of Baycrest Home For The Aged.

Cappell, Rose on March 28, 1987, late of 4866 Bathurst St., #906.

Freiman, David on March 23, 1987, late of 306 Hillhurst Blvd.

Iskov, Philip on March 27, 1987, late of 36 Marathon Crescent.

Kaplan, Nathan on March 23, 1987, late of 83 Government Rd. E., Kirkland Lake.

Rubinfeld, Jacob on March 29, 1987, late of 19 Clanton Court.

Rubinstein, Abraham on March 25, 1987, late of Baycrest Hospital.

Swerdlow, Lilly on March 27, 1987, late of Baycrest Home For The Aged.

Weiser, Benjamin on March 27, 1987, late of Cheltenham Nusring Home.

Zernitsky, Esther on March 28, 1987, late of Baycrest Home For The Aged.

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Widow born in Budapest, 31 years in Toronto (still attractive) wishes to meet a refined, classy, intelligent gentleman for companion. My interest? That's a good question and the answer is simple. To find the right person & not to be lonely! If you are 65-70 please reply. Box 8345, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Bearded sales executive, 39, slim, 5'9", goodlooking, very affectionate. Seeks quiet lady for relationship. Box 8452, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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The Jewish Singles Messenger
A magazine dedicated to bringing together Jewish Singles. For 1st issue send $3.00 (416) 425-6121. J.S.M., Station R, Box 555, Toronto M4G 4E1.

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Includes walls & straight ceilings in bedroom, living room, hall, kitchen and bath.
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Business Outlook

3rd Israeli shopping centre for Azrieli

Beersheba mall cornerstone laid

MONTREAL —

Montreal real estate developer David Azrieli recently laid the cornerstone for a shopping mall in the Negev city of Beersheba, his third such project in Israel. Construction is expected to begin on Canion Hanegev, as the $10 million (U.S.) mall is called, within six months. It should open in two years.

The model of the mall unveiled at the ceremony, attended by representatives of the Israeli government and Canadian embassy, shows space for a large department store, 4-screen cinema, a supermarket and bank. A 9-story hotel will be located next door.

The Jerusalem Post predicted that, if successful, the mall project may have "the most striking impact of all on the commercial and social norms of its surroundings" of the three North American-style shopping centres of Azrieli's Israeli-based company Canit Investments.

His Canion Ayalon in Ramat Gan opened a couple of years ago and a few months ago Azrieli announced plans for a huge mall in Jerusalem. In all cases, Canit retains ownership and management of the malls it designs and builds.

Canion Hanegev is expected to create 1,000 jobs for the Beersheba area and attract shoppers from all over the Negev, which has a population of a third of a million. The mall is to be built on, what is described in The Post as, "a dusty pocket of desert near the commercial heart of Beersheba."

David Azrieli (centre) points out features of a model of a shopping mall he will build in the Negev to Economic Development Minister Gad Yacoby (left) and Sar Shalom, general manager of Canit Investments.

Azrieli said he could have made a lot more money, maybe twice as much, had he located in Haifa, for example. He would have had less bureaucratic tape to deal with as well in a larger city. Canion Hanegev will probably be completed before the Jerusalem mall, he said.

"I truly believe in the future of the Negev and what a project like this can mean to the area. I've made my share of money in other projects. In this project though, I'm interested in pioneering."

Azrieli has already achieved that distinction with Canion Ayalon, the first enclosed mall of its kind in Israel. The mall was featured in a recent issue of Fortune magazine in an article on the success Israel has had in introducing "Reaganomics" into its economy.

Sisters sell Passover gift buckets

By
FRANK RASKY

TORONTO —

Two nice Jewish sisters, Laurie and Lezlie, will have you know they are doing a nice business for Passover, thank you.

What is their business? It's In The Bucket, they say.

That's the name of their literally homemade gift buckets, featuring a variety of candy (strictly kosher for Passover, of course), a variety of nuts, and three perky balloons billowing aloft, all gift-wrapped in cellophane in a red tin bucket, with your personalized message enscribed.

Each bucket is delivered without cost, and depending on how much candy and nuts you want inside, the price ranges from $22 to $50.

Laurie Levine, 25, and her married sister, Lezlie Taksa, 27, launched their home-based business two years ago with a shoestring capital of $150. And it's taken off like . . . well, like three brightly colored balloons, reading Happy Bar Mitzvah, Happy Anniversary, Happy Bris, Happy Store Opening, or Happy What-Have-You.

Laurie Levine, right, and her sister Lezlie Taksa say they're doing bucketsful of business from their home-based gift firm, It's In The Bucket.

And, of course, the balloons bear all those goodies in a bucket, which include mints, smarties, jujubes, cinnamon, jelly beans, bubble gum, chocolate raisins, cashews, pistachios, honey-roasted peanuts and trail mixtures.

Their most unusual phoned order? It was a lady who wanted the candy and nut mixture plus a bottle of shampoo, a bottle of cream rinse and three bottles of special oil treatment sent in the bucket to her hairdresser. The message read simply: "You're the best."

The pair of sisters, who are the daughters of Fern and Sheldon Levine (he's an electrical contractor), claim they get the same message from all their customers. For information, phone Laurie at 226-5842 and Lezlie at 738-4228.

Poultry firm to drop MSG

MIFFLINGTOWN, Penn. —

Empire Kosher Poultry recently announced plans to remove monosodium glutamate from its lines of precooked, barbecued and marinated chicken and turkey items.

Until recently, Empire used MSG in only 15 processed items in its line of more than 250 kosher poultry products. Plans are in progress to eliminate MSG by the end of the year.

Four barbecue chicken and turkey items are currently available without the additive.

MSG is a crystalline salt used as a flavor enhancer in meat recipes. It is commonly added to many types of processed or preseasoned foods.

Although MSG is not generally regarded as harmful, some consumers are sensitive to it and experience symptoms such as headache and mild stomach discomfort after eating foods prepared with MSG.

The largest producer of kosher poultry products in the world, Empire stated it has recently received more questions about nutrition and food additives from customers.

Empire announced that in future, more nutritional information will be provided on product packaging.

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Business Outlook

Top foreign currency earner

Diamonds shine their light on Israel's economy

By
PAUL LUNGEN

TEL AVIV —
Not too long ago, an apparently commonplace crime made Israel's national news. A businessman was held up in broad daylight and thieves made off with his briefcase.

Nothing extraordinary in that; purse-snatching happens all the time in North America. But this heist netted the gonifs more than just housekeeping money. Tens or perhaps hundreds of thousands of dollars changed hands that day because of what the portfolio contained: precious stones, hundreds of them.

The unfortunate businessman happened to be walking between the glass and steel towers of the Bourse — Israel's Diamond Exchange. And his briefcase contained envelope after envelope of precious, glittering jewels whose value to Israel — and the businessman — warranted national news coverage.

Diamonds are a $1.7 billion a year business for the Israel export industry, making it the country's top foreign currency earner. But belying the huge sums involved and the reputation of elegance and sophistication associated with diamonds is the reality of daily business at the bourse.

Offices in the three towers of the exchange are simple. All a trader needs is a scale, a series of metal sieves of different sizes to sort the diamonds, a tweezer and a magnifying lens to help determine the quality of the stones.

Most important is a trained eye and experience. What a trader like Avner Eizenstien, located in the Maccabi Tower of the Bourse (phone 03 322162), sees in a diamond may be quite different from what an uneducated eyes sees. Grasping a tiny stone in the tweezers, Eizenstien looks for imperfections (like spots), for shine, clarity, color and quality of cut.

Business is done on a rather informal basis. Other traders, some working for themselves, some representing large firms, casually walk into his office throughout the day, usually carrying briefcases similar to the purloined portfolio. From inside the cases they remove rather ordinary looking paper and wax envelopes.

But as they are unfolded, it's crystal clear their contents are far from ordinary. Each contains a veritable shining treasure of glittering jewels that will quicken the pulse of even the most jaded shopper. Hundreds of glittering stones reflect and refract the light, shining like stars in the sky.

Avner Eizenstein uses a magnifying lens to determine the quality of the gems he buys. [Paul Lungen photo]

Besides making some far off couple happy when they are presented in the form of a ring or necklace, diamonds also shine their light on the Israeli economy. Not only did Israel export $1.7 billion in diamonds last year, but about 100,000 Israelis directly and indirectly are supported by the industry.

Directly, as cutters and polishers in 750 plants throughout the country, and indirectly in administration, trading, insurance, security and transport.

During the last decade, exports exceeded imports by $2.2 billion, representing the value added to the stones by the Israeli industry. That's about a 20% increase in the gems' value, according to Hayahalom, a publication of the Israel Diamond Institute. It's in the smaller, cheaper stones that the added value is higher (since more work is required for more stones).

Visitors to Israel interested in diamonds from both technical and consumer points of view can see raw stones that look something like broken windows transformed into glittering jewels in the hands of expert cutters and polishers. The Netanya Diamond Centre, located just off the coastal highway in Netanya, throws open its doors to tourists, inviting them to enter and walk through the plant.

Afterwards you can stop by the Centre's showroom where rings, pendants, necklaces and bracelets designed by the Centres' craftsmen are available at special discount prices for tourists.

Most of Israel's diamond exports leave the country in a more conventional way. Diamond merchants like Eizenstien regularly supply North American dealers with polished stones on the basis of ongoing contacts.

Eizenstien, one of the Bourse's 2,000 members, purchases already cut stones and sells them to dealers in Canada the U.S., Europe and the Far East. He also purchases rough stones and cuts them to customers' specifications.

Like Eizenstien, other Israeli merchants look to the traditional North American market for sales. But the Far East is a potential market only now being tapped, according to Fabian Nachman, a spokesman for the Diamond Exchange. Where 10 years ago 95% of Japanese women received a kimono as engagement gifts, 79% now get diamonds.

Japan is third in priority for Israeli exporters (the U.S. remains first, Hong Kong second), and Israel holds 50% of the world's polished diamond market.

But, with Israel so dependent on diamonds for foreign currency and with South Africa the main source of supply, isn't Israel's economy resting on rather shaky ground?

Not so, says Nachman. It's a myth that Israel relies on South African stones. In fact, "less than 5% of the diamonds in Israel come from South Africa," he says, and only 11% of the world's total output is South African.

In recent years, other producers have made inroads into the supply market, pushing South Africa into 5th place in world production. Australia, Zaire, Botswana and the Soviet Union rank 1 through 4 in production, and in all, 89% of world output comes from outside South Africa.

If there's disruption of the South African supply, "nothing at all" would happen to the Israeli industry, Nachman says.

However there are other bothersome trends affecting the industry which, as in any business, cause merchants some conern. It begins with a decrease in the ratio of polished price/rough price of the diamonds. This decline from a 2.9 ratio to 2.6 is attributable to a 15.2% increase in the average price per carat of rough compared to a 7% rise in the price of cut stones in 1986.

Other trends affecting the industry are a drop in the added value to stones from 25 to 19% resulting from the production of larger stones, which require less labor input, a decline in production of smaller stones due to a 42% increase in workers' wages, banking costs and competition with India, a world leader in production of small polished stones.

Here are some brief facts about the diamond industry:

- Contracts between traders are traditionally sealed with the words "mazel and bracha" — luck and a blessing. Tradition has it the origins of this custom date back to time of the Rambam and his brother. The Rambam's brother dealt in diamonds — he would bring the mazel — and the Rambam the bracha.
- 31 tons of earth have to be moved and sifted to find 1 carat of rough diamond.
- One carat equals .2 grams. Carob seeds, which weigh .2 gms, were once chosen as the standard of measurement for diamonds. Carat is Latin for carob.
- In 1950, diamonds accounted for $9 million in exports for Israel; in 1986, $1.7 billion.
- 42 million carats of diamonds are produced each year worldwide.
- A perfect diamond can contain 58 separate facets, serving to bring out the brilliance of the gem.

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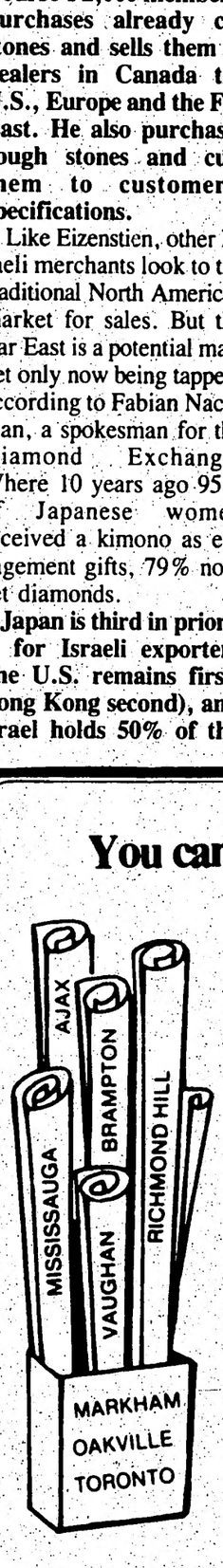

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Refuse Collection Schedule

Good Friday,
April 17, 1987
Easter Monday,
April 20, 1987

are holidays within the Civic Service.

There will be NO collection of garbage on the above two days.

Collection of refuse during the weeks of April 13 and April 20 will be as follows:

WEEK OF APRIL 13th
Note: Thursday and Friday collections will be **ONE DAY EARLIER**
Monday, April 13th - regular collection
Tuesday, April 14th - regular collection
Thursday, April 16th - collection will be on **WEDNESDAY, April 15th**
Friday, April 17th - collection will be on **THURSDAY, APRIL 16th**

WEEK OF APRIL 20th
Note: Monday and Tuesday collections will be **ONE DAY LATER**
Monday, April 20th - collection will be on **TUESDAY, April 21st**
Tuesday, April 21st - collection will be on **WEDNESDAY, April 22nd**
Thursday, April 23rd - regular collection
Friday, April 24th - regular collection

There will be NO collection of newspapers and bulky articles on Wednesday, April 15 and Wednesday, April 22. Regular collection of newspapers and bulky articles will be made on Wednesday, April 29.

Your co-operation in placing your garbage out for collection on the proper day will be appreciated.

Reminder: There are 18 Recycling Depots for glass and metal containers in Toronto. During January, 1987, 328 tonnes of newspapers, 45 tonnes of glass and 4 tonnes of tin were collected. For further information call 392-7742.

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MANISCHEWITZ GEFILTE FISH 64 FL OZ JAR LIQUID & GEL $7.99

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